

THE
SECOND PART
OF THE
ENQUIRY

INTO THE
Constitution, Discipline,
Unity & Worship,

OF THE
Primitive Church,

That Flourish'd within the first
Three Hundred Years after
CHRIST.

Faithfully Collected out of the Ex-
tant Writings of those Ages.

By an Impartial Hand.

Printed in the Year 1712.

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The Second Part of the Enquiry
into the Constitution, Disci-
pline, Unity and Worship of
the Primitive Church.

C H A P. I.

§. 1. *Of the Publick Worship of the Primitive Church.* §. 2. *In their Assemblies they began with Reading the Scriptures. Other Writings Read besides the Scriptures.* §. 3. *Who Read the Scriptures, from whence they were Read, and how they were Read.* §. 4. *Whether there were appointed Lessons.* §. 5. *After the Reading of the Scriptures, there followed Singing of Psalms.* §. 6. *What Psalms they Sung.* §. 7. *The manner of their Singing.* §. 8. *Of Singing Men, and of Church Musick.* §. 9. *To Singing of Psalms succeeded Preaching. On what the Preacher discoursed: How long his Sermon was.* §. 10. *The Method of their Sermons.* §. 11. *Who Preached; usually the Bishop, or by his Permission, any other, either Clergyman or Layman.*

§. 1. **H**AVING in a former Treatise enquired into the Constitution, Discipline, and Unity of the Primitive Church; I intend in this to enquire into the Worship thereof, which naturally divides its self into these Two Parts, Into the Worship its self, and, Into the necessary Circumstances thereof, as Time and Place, and such like; both which I design to handle, beginning first with the Worship its self, wherein I shall not meddle with the Object thereof, since all Protestants agree in the Adoring God alone through Jesus Christ, but only speak of those Particular Acts and Services, whereby in the Publick Congregations we honour and adore Almighty God, such as Reading of the Scriptures, Singing of Psalms, Preaching, Praying, and the Two Sacraments, every one of which I shall consider in their Order, as they were performed in the Ancient Parish Churches. And First,

§. 2. When the Congregation was assembled, the first Act of Divine Service, which they performed, was the Reading of the Holy Scriptures. In our Publick Assemblies, says

¹ *Scripturae leguntur, Psalmi canuntur, adlocutiones proferuntur, & Petitiones delegantur. De Anima, c. 3. p. 530.*

² *Τὰ Στοιχειώδη πάντα τὰ ἱεροσέλιον, καὶ τὰ συγγεγραμμένα τῶν προφητῶν ἀναγινώσκονται. Apolog. 2. p. 98.*

³ *Tertullian, 'The Scriptures are Read, Psalms Sung, Sermons Preached, and Prayers presented. So also Justin Martyr writes, that in their Religious Assemblies, first of all, 'The Writings of the Prophets and Apostles were read.*

But

But besides the Sacred Scriptures, there were other Writings read in several Churches, viz. The Epistles and Tracts of Eminent and Pious Men, such as the Book of ³ *Hermas*, called *Pastor*, and ⁴ the *Epistle of Clemens Romanus to the Church of Corinth*, which were read in the publick Congregations of many Churches.

³ Ἡ δὲ καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον. Euleb. lib 3. c. 3. p. 72.

⁴ Ταύτῃ καὶ ἐν πλείταις ἐκκλησίαις ὅτι τὸ κοινὸν δεδημοσιευμένον. Euleb. lib. 3. c. 15. p. 88.

§. 3. He that read the Scriptures, was particularly destinated to this Office, as a Preparative to Holy Orders, as *Aurelius*, whom *Cyprian* design'd for a Presbyter,

⁵ was first to begin with the Office of reading. The Name by which this Of-

⁵ Placuit ut ab Officio lectionis incipiat. Epist. 33. p. 77.

ficer was distinguished, was in *Greek*, ⁶ ὁ ἀναγινώσκων. In *Latin*, ⁷ *Lector*,

⁶ Just. Martyr. Apol. 2. p. 98.

both which signifie in *English*, a Reader, or as

⁷ Tertul. de Præscript. advers. Hæret. p. 89.

we now call him, a *Clark*. The Place from whence the *Clark* Read, was an Eminency erected in the Church, that so all the People might see and hear him, which was called

⁸ *Pulpitum*, or a *Pulpit*, from which *Pulpit* he

⁸ Cyprian. Epist. 33. p. 77. & Epist. 34. §. 4. p. 81.

read the Scriptures alone, and not others al-

ternatively with him; it being his Office only to Read, whilst the Congregation listned to him, as *Cyprian* writes, that *Celerinus* a

• Plebi Universæ — legat Præcepta & Evangelium Domini. *Epist.* 34. §. 4. p. 81.

fore when this Duty was ended, it is described

• Πανουλης ὡς ἀναγινώσκοντες. Justin. Martyr. *Apolog.* 2. p. 98.

§. 4. How much the Lector read at a Time is uncertain, since they varied according to the Circumstances of their Condition. So writes

• Cogimur ad literarum divinarum Commemorationem, siquid præsentium temporum qualitas aut præmonere cogit aut recognoscere. *Apolog.* cap. 39. p. 709.

• Μέγας ἑρχομεν. *Apol.* 2. p. 98.

ended, then followed

• Scripturæ leguntur, Psalmi canuntur. *De Anim.* cap. 3. p. 530.

Christians Service, who, as Pliny writes, met together before Day, ¹ to

• Carmen Christo, quasi Deo dicere. *Epist.* ad Trajan.

Raptures of Praise and Adoration, and to raise a Pious Soul into greater Degrees of Admiration of God's Love and Bounty, whence such a

Soul

Lector, ² Read the Law and the Gospel to all the People. *Celerinus* only read, whilst all the People attended; and there only ¹ by the Lectors ceasing to Read, and not by the Peoples ceasing so to do.

Tertullian, that ² they Read the Scriptures according to the Quality of their present Times. And to the same purpose says *Justin Martyr*, that the Clark read, ³ until it was sufficient.

§. 5. When the Reading of the Scriptures was the Singing of *Psalms*. So says *Tertullian*, ⁴ The Scriptures are Read, and *Psalms* Sung. This was a considerable Part of the

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Soul is described by *Clemens Alexandrinus*,

⁶ to be continually Blessing, Praising, Singing and presenting Hymns to God the Lord of all, being assisted by the Holy Spirit of God, ⁷ without whose Aid it was impossible to Sing either in good Rhime, Tune, Metre or Harmony.

⁶ Ἀεὶ αἰνῶσα, ὑμνεσα, εὐλογῶσα. ψάλλεσα. Σινοματ. lib. 6. p. 483.

⁷ Οὐδὲ ψάλλαι καὶ ὑμνεῖν καὶ ἐμμελῶς καὶ ἐμμελῶς, καὶ συμφῶναι ὑμνεῖν καὶ πατέρα ἐν Χριστῷ, ἐὰν μὴ τὸ πνεῦμα, &c. Origen. de Orat. §. 6. p. 7.

The Christians in those Days condemned only the debauched Bacchanalian Singing and Roaring, but commended the Blessing and Praising of God,

⁸ by Thanksgiving and Singing of Psalms. Inasmuch that it was made one Characteristick Distinction of a Christian:

⁸ Δι' εὐχαριστίας καὶ ψαλμωδίας. Clem. Alex. Pædag. lib. 2. c. 4. p. 121.

As *Tertullian* inveighs against the Marriage of a Believing Woman with an Infidel, because thereby she would be hindred from discharging the Ordinances of the Gospel, amongst which he enumerates Singing of Psalms; for then, says

he, ⁹ What would her Husband sing to her? or, What would she sing to her Husband? And a little after

⁹ Quid maritus suus illi? Vel marito quid illa cantabit? Ad Uxor. lib. 2. p. 431.

he describes the happy Condition of that Couple, who were both Christians, in that they did both joyn together in, and exhort one another to, the vigorous Performance of God's Worship, ¹ Psalms and Hymns

¹ Sonant inter duos Psalmi & Hymni, & mutuò provocant, quis melius Deo suo canet? Ibidem, p. 433.

Sound between those two, and they mutually excite one another, who shall sing unto God best; it being their daily Employment, and recurring as often as they eat their Meat. Thus saith Cle-

¹ Ψαλμοὶ ὃ καὶ ὕμνοι ᾠδαὶ τὴν ἐστῆσιν. Stromat. lib. 7. p. 523.

Praises, Reading of Scriptures before Meat, and Singing of Psalms and Hymns at Meat. Hence in

³ Παρὰ πότον ψάλλον ἀλλήλοις περιπίνομεν — καὶ δεῖν δοξάζοντες ὅτι τῷ ἀφ' οὐνοῦ καὶ ἀνθρωπείων ὑπολαύσεων δωρεὰ, καὶ τε εἰς τὴν τοῦ σώματος, καὶ τε εἰς τὴν τοῦ ψυχῆς ἀύξησιν τῶν φανερῶν αἰδώς ἐπιχρησιμοποιῶμεν. Stromat. lib. 6. p. 475.

mens Alexandrinus, a good Christians Life, is a continued Festival, his Sacrifices are Prayers and

³ When they drank to one another, they Sung an Hymn, therein blessing God for his unexpressible Gifts towards Mankind, both as to their Bodies and Souls.

I confess indeed that most of these Quotations respect only Private Singing of Psalms, and so they may seem to be somewhat alien from my purpose; on which Account I should not have mentioned them, but have wholly passed them over in silence, had it not been to have satisfied those, who hold it unlawful to Sing any Psalms at all, in what manner soever; for if singing in private was usual and commendable, then no doubt publick Singing was so also.

§. 6. What those Psalms or Hymns were, that the Primitive Christians sung, may be a Question necessary to be resolved, which I take to be two-fold, either such as were taken out of the Holy Scriptures, and particularly out of the Book of *Psalms*, or such as were of their own private

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private composing. So writes *Tertullian*, that after the Celebration of the Lord's Supper,

* Every one Sung an Hymn out of the Bible, or of his own composing. As for the Singing of *David's* Psalms, the same Father particularly mentions the 133d Psalm, as Sung in his Days, ⁵ O how good and pleasant it is for Brethren to dwell together in Unity: This thou canst not easily sing, unless when thou suppest with many. As for the Hymns that were of Private Men's Com-

⁴ Quisque de Scripturis Sanctis, vel de proprio ingenio provocatur in medium Deo canere. *Apolog. c. 39. p. 710.*

⁵ Vide quam bonum & quam jucundum habitare Fratres in unum: Hoc tu psallere non facile nolti, nisi quo tempore cum compluribus cœnas. *Advers. Psychicos de Jejunio. p. 650.*

position, it was one of the Accusations of *Paulus Samosatenus*, the Heretical Bishop of *Antioch*, ⁶ that he abolished those Psalms, which were wont to be Sung to the Honour of the Lord Jesus Christ, as Novel, and composed by Modern Authors, and that he appointed Women on Easter Day, in the middle of the Church, to sing Psalms in his Praise.

⁶ Ψαλμοὺς ὃ τὸς μὲν εἰς τὸ Κύριον ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς ὃ νεωτέρως καὶ νεωτέρων ἀνδρῶν συγγράμματα εἰς αὐτὸν ὃ ἐν μέσῃ τῇ ἐκκλησίᾳ, τῇ μεγάλῃ τὴ πᾶσα ἐμὲ ἀπαλαμάρτιν γυναῖκας ὄρθασκεν. *Act. Concil. Antioch. apud Euseb. lib. 7. c. 30. p. 281.*

And in the Fragment of an Anonymous Author extant in *Eusebius*, we find the Heresie of *Artemon*, who denied the Divinity of Christ, confuted, not only by the Scriptures, and the Writings of the precedent Fathers,

Sound between those two, and they mutually excite
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‡ Ψαλμοὺς ὃ τὲς μὲν εἰς τὸ
Κύριον ἡμῶν Ἰησοῦν Χριστὸν
παύσας, ὡς ὃ νεωτέρως καὶ
νεωτέρων ἀνδρῶν συγ-
γραμματα εἰς αὐτὸν ὃ ἐν
μέσῃ τῇ ἐκκλησίᾳ, τῇ με-
γάλῃ τῇ πάρᾳ ἐμὲς ἀψαλ-
μοῦσιν γυναῖκες ἐν ᾧ σκην-
άζον. *Act. Concil. Anti-
ioch. apud Euseb. lib. 7.
c. 30. p. 281.*

Ἡ ψαλμοὶ ὅσοι καὶ ὡδαὶ
ἀδελφῶν ἀπαρχῆς καὶ π-
σῶν γεγεῖσαι τὸ λόγον τοῦ
θεοῦ καὶ χεῖρον ὑμνεῖσι θεο-
λογήσας. Lib. 5. cap.
28. p. 196.

Fathers, but also ⁷ by the
Psalms and Hymns of the
Brethren, which were for-
merly composed by them,
wherein they praised Christ
by making him a God.

Such a private composed

Hymn was that which Clemens Alexandrinus
mentions, as one commonly known among the
Christians in his Days, beginning χαῖρε φῶς, or
Hail Light. *Protreptic.* p. 52.

§. 7. As for the manner of the Primitive Sing-
ing, it was ⁸ in good Tune,
and Concent, all the Peo-
ple bearing a part in it;
§. 6. p. 7.

or Antiphonally, cannot well be determined,
every Country probably following its own
Mode, Singing only in General being command-
ed, not the particular manner or fashion of it.

⁹ Origen. de Orat. §. 6. In a Precedent ⁹ Quota-
tion mention is made of
p. 7. Singing, in Concent, συμ-
φῶνως, or with Voices altogether. In other Places

the Alternative Method of Singing seems ex-
pressly to be used; as Pliny writes, That the
Christians in his time, met together before Day,

¹ Carmen Christo dice-
re secum invicem. *Epist.*
ad Trajan.

² Quid Maritus suus il-
li? Vel marito quid il-
la cāntabit? *Ad Uxor.*
lib. 2. p. 431.

¹ to Sing an Hymn to
Christ by course, or, one
against another. And so
in that forecited Passage
of Tertullian, ² What will
an Unbelieving Husband
sing to a Believing Wife?

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Or what will a Believing Wife sing to an Unbelieving Husband?

§. 8. As for Singing Men and Singing Women, I find that *Paulus Samosatenus* the Heretical Bishop of *Antioch*, abolished the old usual Hymns, and ³ appointed certain Women on Easter Day in the middle of the Church, to sing Psalms in his Praise. But whether these Singing Women were first Instituted by this Heretical Bishop, or were before his Time, I cannot tell.

³ Τίς ἐαυτὸν δὲ ἐν μέσῳ ἐκκλησίᾳ τῇ μεγάλῃ τῷ πύθῳ καὶ τῷ ἱερῷ ψαλμοῦν γυναικας ὡραστομενόντων. *Apuu Euseb. lib. 7. cap. 30. p. 281.*

As for Church-Musick, for Organs, and the like, those Primitive Ages were wholly ignorant of them; for it cannot rationally be conceived, that in those Days of continual Persecution or Violence, they could either use or preserve them; all that they look'd after, was to Sing ⁴ in Rhyme, Metre, Tune and Concent, to offer up unto God the Praises of their Voices, Lips and Mouths, which *Clemens Alexandrinus* thinks, was Emblemized

⁴ Ἑρμῶς καὶ ἑμμελῶς, καὶ ἑμμέτρως, καὶ συμφώνως. *Origen. de Oratione, §. 6. p. 7.*

or shadowed forth by those Musical Instruments mentioned in the 150th Psalm, where, saith he,

⁵ We are commanded to praise God on the Psaltery, that is, on the Tongue, because the Tongue is the

⁵ Αἰνεῖτε αὐτὸν ἐν ψαλῳ· εἰπὼ, ὅτι ἡ γλῶττις τὸ ψαλμείον κυεῖ, καὶ ἐν κινδρά αἰνεῖτε αὐτὸν· κινδρὰ νοεῖται τὸ σῶμα — αἰνεῖτε

αὐτὸν ἐν κυμβάλοις ἀλαλαγμῷ, κυμβαλον, τὸ σῶμα τῆς γλῶττις λέγει, ἢ τοῖς κρεομένοις ἐπὶ χειρὶ χαίλεσι. *Psalag. lib. 2. c. 4. p. 121.*

Psaltery

Psaltery of the Lord; and to praise him on the Harp, by which we must understand the Mouth; and to praise him on the loud sounding Cymbals, by which the Tongue is to be understood, which sounds or speaks through the knocking or coition of the Lips.

§. 9. When the Singing of Psalms was ended, then succeeded the Preaching of the Word:

¹ Scripturæ leguntur, Psalmi canuntur, ad locutiones proferuntur. De Anima, c. 3. p. 530.

So writes Tertullian, ² Scriptures are read, Psalms sung, and then Sermons pronounced. As

for the Subject of the Preacher's Sermon, it was usually a Commentary or Explication of the Lessons that were just before read. So it was in the Time and Country of Justin Martyr, who writes, that

³ Παυσανδρὺς τὰ ἀναγινώσκοντες ὁ πρεσβυτέρὸς διὰ λόγου τὴν νεδείαν, καὶ περικλήσιν τῆς ἑκείνων καλῶν τέτων μιμήσεως ποιεῖται. Apolog. 2. p. 98.

³ when the Reader had ended, the Bishop made a Sermon, by way of Instruction and Exhortation, to the Imitation of those excellent things which had been read. Whence Origen calls their Sermons

⁴ Τῶν εἰς τὰ ἀναγινώσκειν μαλα, διηγήσεων. Contra Cellum, lib. 3. p. 142.

⁴ Explanations of the Lessons. And such Explanations are all his Sermons or Homilies, as whosoever reads them will easily see; and he himself intimates as much in ⁵ several of them.

⁶ Homil. de Engastrym. And Homil. 17. in Jerem.

As for the Length of their Sermons, they usually

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usually preach'd an Hour, as *Origen* complains of his abundance of Matter, that if he should thoroughly handle every part of it, it would

⁶ require not only the one

Hour of their Assembly,

but several. Therefore

when the Lessons were

⁶ "Ὡς ἐ μίας συναξέως, ἀλλὰ καὶ πλεόντων. Homil de Engalt. p. 29.

long and copious, which sometimes consisted of several Chapters, as the Lesson which was the Subject of *Origen's* 15th Homily on *Jeremiah*, reached from the 15th Chapter and 10th Verse, to the 17th Chapter and 5th Verse. The Preacher pass'd over some of the Matter unmentioned, and handled the most important, or the most curious part therein. Thus in the beginning of a Sermon of *Origen's*, we find, that the Chapters that were read, were the 25, 26, 27, and 28th Chapters of the first Book of *Samuel*,

⁷ which he complains were

too large and copious to be

all handled at once, and

therefore he would only

discourse of the 28th Chap-

ter, touching the Witch of

⁷ Τα ἀναγνωτένια πλείονα ὅτι—ὡν ἐκάστη περὶ γράμματα ἐκ ὀλίγα ἔχει—πὶ περὶ τὸ ἐγγρασεμύδα. Hom. de Engalt. p. 28, 29.

Endor, and those things related there concerning her.

§. 10. As for the manner of their Sermons, we may observe this Method in those of *Origen's*, that he first began with a short *Exordium*, and then explained Verse after Verse, or Sentence after Sentence, shewing the Natural and Literal Signification of the Words, and then the Spiritualized or Mystical meaning of them, and concluded with a suitable Applicati-

⁸ Περιρέποντες μὲν ὅτι τὴν εἰς τὸ θεὸν εὐσέβειαν ἀπα-
 γράποντες δ' ἀπὸ τῆς κατὰ
 φρονεῖν τῆς θεῆς καὶ πάντων τῶν
 ἐν τῇ ὁρθῶν λόγον περὶ
 τομίνων. Origen. contra
 Cels. lib. 3. p. 142.

⁹ Τότε τολμῶμεν ἐν τοῖς
 πρὸς τὸ κοινὸν διαλόροις
 φέρειν εἰς μέσον ὃν ὑπο-
 ρέμεν συνετῶν ἀκροατῶν,
 ἀπακρύψομεν ὃ καὶ ἀδασω-
 πῶμεν τὰ βαθυτέρα τῶν
 συνερχομένων, καὶ δομένους
 λόγων τροπικῶς ὀνομαζο-
 μένων γάλα. Idem, Iu-
 dem, p. 143.

cealed from them those deep and recondite Points.

§. 11. As for the Preacher himself, it was usually the Bishop of the Parish. So saith Ju-

¹ Ὁ πρεσβυτέρως διὰ λόγου
 τὴν νεότησιν, καὶ πρεσβυ-
 τῶν δ' ὅτι καλῶν τέτων μι-
 μήσιως ποιεῖται. Apolog.
 2. p. 98.

a Presbyter, or some other fit Person to preach in his room; without his Consent it had been Schism and Violence in any Person whatsoever to have usurped his Chair, but with his Permission any Clergyman or Layman might Preach in his Pulpit. Now that Clergymen Preach'd, no one will question, though it will be doubt-

ed, either ⁸ by way of Exhortation to Piety and Vertue, or by way of Dehortation from Vice and Impiety. Always accom-
 modating their Discour-
 ses to the Capacities of their Hearers. ⁹ If their Anditors were prudent and understanding, then they scrupled not to treat of the profound Mysteries of the Gospel; but if they had attained no great measure of Knowledge, and had need of Milk, as the Apo-
 stle stiles it, then they con-

Justin Martyr, ' The Bi-
 shop Preaches by way of In-
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ed, whether Laymen did : But that they did so, appears from a memorable History concerning *Ori-gen*, who going from *Alexandria* into *Palestina*, by the Desire of the Bishops of that Country, publickly Preach'd in the Church, and expounded the Holy Scriptures, although he was not yet in Holy Orders. At which Action, when *Demetrius* Bishop of *Alexandria* was offended, *Alexander* Bishop of *Jernsalem*, and *Theoctistus* of *Casarea* writ to him in defence of it, as follows, ^a *Whereas you write*

in your Letter, that it was never before seen or done, That Laymen should preach in the presence of Bishops, therein you wander from the Truth ; for wheresoever any are found, that are fit to profit the Brethren, the Holy Bishops of their own accord ask them to Preach unto the People. So Evelpis was desired by Ne-on Bishop of Laranda, and Paulinus by Celsus of Iconium, and Theodorus by Atticus of Synnada, our most blessed Brethren ; and it is credible, that this is likewise done in other

Places, though we know it not. But yet though Laymen Preach'd, it was not every one that did so, but only those, that were *ἐπιτήδαιοι* *πρὸς τὸ ωφελεῖν τὰς ἀδελφές, fit to profit the Brethren ;*
and

^a Περίσθηκα ὃ τοῖς γεγράμ-
μασιν, ὅτι τὸτο ἐδέχθη ἡ-
κέδη, ἐδέξαι νῦν γινέσθαι,
τὸ παρόντων ἐπισκόπων
λαϊκὸς ἡμιλεῖν. ἐκ διδ' ὅ-
πως προφανῶς ἐκ ἀληθεί-
ας λέγων, ὅτι γὰρ εὐερίσκον-
ται οἱ ἐπιτήδαιοι πρὸς τὸ
ωφελεῖν τὰς ἀδελφές, καὶ
ἐκκαλεῖσθαι τὰ λαὸν προ-
σμιλῶν ὑπὸ τῶν ἀγίων
ἐπισκόπων, ὥσπερ ἐν λα-
ρενδοῖς εὐχαρίστῃ ὑπὸ Νέων-
ου, καὶ ἐν Ἰκονίῳ Παυ-
λίνου ὑπὸ Κέλσου, καὶ ἐν
Συνάδοις Θεόδωρου ὑπὸ
Ἀττικῆς τῶν μακαρίων ἀ-
δελφῶν, εἰς τὸ ἐν ἄλ-
λοις τόποις τὸτο γίνεσθαι,
ἡμᾶς δομῇ εἰ δέναι. A-
pud Euieb. lib. 6. cap.
19. p. 222.

16 **The Worship, Ceremonies, &c.**

and though they were never so fit, yet they did not irregularly or disorderly run about a Preaching, or discharge that Sacred Office, till *they were desired by the Bishop of a Parish to do it,* καὶ προσελθῆναι πρὸς λαὸν προσμιλεῖν ὑπὸ τῷ ἁγίῳ ἐπισκόπῳ, but stayed for the Permission and Approbation of such an one; for without that, their Sermons and Discourses would have been but so many Acts of Schism and Faction.

C H A P.

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C H A P. II.

§. 1. *After Preaching all the Congregation rose up to joyn in Publick Prayers.* §. 2. *They prayed towards the East. Their Reasons for that Custom.* §. 3. *They lifted up their Hands and Eyes towards Heaven.* §. 4. *Whether the Minister that Officiated wore a Surplice, and therein of Ministers Habits.* §. 5. *Whether they Sung their Prayers, and whether they used Responsals.* §. 6. *Of prescribed Liturgies. The Lord's Prayer not always, but commonly used by them.* §. 7. *To the Lord's Prayer they added other Prayers of their own Choice or Invention, proved so to have been.* §. 8. *Whether their Prayers were divided into several Collects.*

§. 1. **A**S soon as the Sermon was ended, then all the Congregation rose up to present their Common and Publick Prayers unto Almighty God, as *Justin Martyr* writes, that when the Preacher had finished his Discourse, ¹ *They all rose up, and offered their Prayers unto God. Standing being the usual Posture of Praying* (at least the constant one on *Sundays*, on which Day they esteemed it a Sin to kneel) whence the Preacher frequently concluded his Sermon with an Exhortation to his Auditors, to stand up and pray to God, as we find it more than once in the

¹ Ἐπειδὴ ἀνιστάμεθα καὶ
ἐν πάσι, καὶ εὐχαριστοῦμεν.
Apolog. 2. p. 98.

B

Con-

ἵ Δὶδ ἰνασάντες τὴν ἀνὰ
Θεὸν βοηθίαν αὐτῶν, ἵνα ἐν Χριστῷ Ἰησοῦ μακά-
ριώμεθα, ὃ ἡ δοξα εἰς
τὸς αἰῶνας ᾧ αὐτῶν,
Ἀπλὴ. Hom. 19. in
Jerem. Vol. I. p. 198.

ἵ Quapropter confur-
gentes deprecemur Do-
minum, ut digni efficiamur— Christo Jesu, cui
est Gloria & Imperium
in Sæcula Sæculorum.
Amen. Homil. 2. in Can-
tic.

ἵ Surgentes per Chri-
stum Sacrificia Patri Of-
feramus, ipse enim pro-
pitiatio est pro peccatis
nostris, cui est Gloria &
Imperium in Sæcula Sæ-
culorum. In Isaiam. Ho-
mil. 1.

Conclusion of Origen's
Sermons, as, ἵ Where-
fore standing up, let us
beg help from God, that
we may be blessed in Je-
sus Christ, to whom be
Glory for ever and ever,
Amen. And, ἵ where-
fore rising up, let us pray
to God, that we may be
made worthy of Jesus
Christ, to whom be Glory
and Dominion for ever and
ever, Amen. And again,
ἵ Standing up let us offer
Sacrifices to the Father
through Christ, who is the
Propitiation for our Sins,
to whom be Glory and Do-
minion for ever and ever,
Amen.

§. 2. Accordingly the
whole Congregation stood up, and turned their
Faces towards the East, it being their Custom
and Manner to pray towards that Quarter, as
Tertullian writes, ἵ We
pray towards the East.
Now the Reasons that I
meet with for this Usage,
may be reduced to these Three or Four.

I. Out of Respect and Reverence to their
Lord and Master Jesus Christ, they prayed to-
wards the East, because the East is a Title gi-
ven to Christ in the Old Testament; for that
Place

Place in Zach. 6. 12. *Behold the Man whose Name is the Branch*, they Translated according

to the Septuagint, ⁶ *Behold the Man whose Name is the East*, which misapprehension of the Word *Branch*, arose from the different Significations or

⁶ Καὶ ἄλλη ὃ γενομένη ἐή-
σιν ἰσὺς ἐν ἡμῖν ἀνατολή ὄνο-
μα αὐτοῦ. Justin. Mar-
tyr. Dialog. cum Try-
phon. p. 334.

Applications of the Greek Word, by which the Septuagint expressed it. In the Original Hebrew the Word is פֶּדַי, which signifies an arising or sprouting out, as doth a Branch from a Root. The Word by which they rendred it in Greek, is ἀνατολή, which in a large Sense comprehends all sorts of arising and springing out; but strictly and generally is applyed to the arising and first appearing of the Sun, and by a Metonymy, is appropriated to the East, because the Sun arises in that Quarter. The Fathers therefore not knowing the Original, and finding Christ to be called in their Ordinary Version ἀνατολή, presently concluded, that according to the usual signification of the Word, he was there termed by the Prophet, *The East*, whom they conceived to be so called, *because*

⁷ *he was to arise like a Star*: And, ⁸ *as the Sun that arises in the East penetrates thro' the World with its warm and illuminating Rays*; So Christ the Sun of Righteousness would

⁷ Ὅτι ὡς ἄστρον ἐμῶν ἀνατέλλειν. Idem, Ibidem, p. 334.

⁸ Πυρρῶδες γὰρ αὐτὸ ὃ τ' ἀληθείας καὶ σοφίας λί-
γῃ καὶ φωτεινότερῃ μάλ-
λον ἢ ἡλίου δυναμειὼν ὅτι,
καὶ πᾶσι βασιλεὺς καὶ

καὶ γὰρ εἰσδύνων, ὅθεν καὶ ὁ λόγος ἔστιν ὅτι ἡλίου ἀνατελεῖ
τὸ ὄνομα αὐτοῦ καὶ πάλιν ἀνατολή ὄνομα αὐτοῦ. Id. Ibid.
p. 350.

arise with more Warmth and Light, and pierce farther than the material Sun, even into the Depths of Mens Hearts and Minds. Hence the East is

• Orientem Christi figuram. *Advers. Valentin.* p. 284.

called by Tertullian, ² A Type of Christ, and for this Reason we may very well suppose, that they pray-

ed towards the East, as well as built their Churches toward it, which that they did, we shall shew in its proper place.

II. Another Reason might be with respect to the Similitude of the Rising of the Sun, with our Spiritual arising out of the Darknets of Sin and Corruption, which I find thus expressed by

Ἐπὶ ᾧ γενεθλίῳ ἡμέ-
ρας εἰκὼν ἡ ἀνατολή καὶ
δεν τὸ φῶς ἀνέξεται ἐκ σκό-
τες λάμπαν τὸ φεῶν,
ἀλλὰ καὶ τοῖς ἐν ἀγνοίᾳ κα-
λινδύμενοις ἀνέτειλε γνῶ-
σεως ἀληθείας ἡμέρα καὶ
λόγον τοῦ ἡλίου πρὸς τὴν
ἡσυχίαν ἀνατολὴν αἱ ἐν-
χαῖ. ὅθεν καὶ τὰ παλαιὰ
καὶ ἱερῶν πρὸς τοὺς ἐβλε-
πεν, ἵνα οἱ ἀπανιστρέσω-
πον τῇ ἀγαλμάτων ἱερί-
μοι πρὸς ἀνατολὴν τρέ-
πεται διδασκάνσαι. *Simo-*
mat. lib. 7. p. 520.

Clemens Alexandrinus,

¹ Let Prayers be made to-
wards the East, because
the East is the Representa-
tion of our Spiritual Nati-
vity: As from thence
Light first arose, shining
out of Darknefs; so ac-
cording to that Rising of
the Sun, the Day of true
Knowledge arose on those,
who lay buried in Igno-
rance; whence the ancient
Templas looked towards
the West, that so they who

stood against the Images therein, might be forced to look towards the East.

III. Origen advises to pray towards the Eastern Climate, to denote our Diligence in the Service of God, in being more forward to arise and set about it, than the Sun is to run his daily Course,

Sky hath something more peculiar in it, to stir up his Affection, than his looking against a Wall. Or if it so happen, that the Windows of his House do not look towards the East, that happened from the Arbitrary Structure of the Builder, but not from Nature, which prefers the East before the other Quarters, and Nature is to be preferred before that Building. Or if any one will pray in the open Field, will he not pray rather towards the East, than towards the West? And if in these things the East is preferred before the West, why is it not so also in every other thing besides?

For these four Reasons now, but principally I suppose for the first, they usually prayed towards the East, inasmuch that for their Worshiping towards this Quarter, and for their Religious Observation of the Lord's Day, or Sunday, so called, because Dedicated to the Sun, they

⁴ Inde suspicio, quod innotuerit nos ad Orientis Regionem precari. *Tertul. Apol. 16. p. 688.*

⁴ were accused by the Heathens of Reverencing and Adoring the Sun.

§. 3. The Congregation being thus turned towards the East, they put themselves into a Posture of Prayer, stretching out their Hands, and lifting up their Eyes towards Heaven,

⁵ Προσηύχοντες τῷ κεφαλῇ καὶ τὰς χεῖρας ἐκτεταγμένους αἰσόμεν. *Stromat. lib. 7. p. 519.*

⁶ Illuc suspicientes Christiani manibus expansis. *Apolo. c. 30. p. 703.*

as *Clemens Alexandrinus* writes, ⁵ We lift up our Head, and stretch out our Hands towards Heaven. And so *Tertullian*, ⁶ We pray looking up to Heaven, with expanded Hands, by this devout posture imitating

tating ⁷ the lifting up of their Hearts to God in the Heavens. Wherefore, as now to quicken the Peoples Devotion, the Minister before Prayer excites them thereunto, by saying, *Let us pray.* So in the *African Churches*, in *Cyprian's Days*, the Minister ⁸ Prefac'd in his Prayer, by saying to the People, Lift up your Hearts. To which the People to testify their Consent, answered, We lift them up unto the Lord.

⁷ Οἱονεὶ τὴν εἰκόνα τῆς προσώπου τοῦ ἰσχυροῦ, &c. Origen. de Orat. §. 20. p. 128.

⁸ Sacerdos ante Orationem Præfatione præmissa, parat Fratrum mentes dicendo, Sursum corda, & respondet plebs, Habemus ad Dominum. Cyprian. de Orat. Dominic. §. 22. p. 316.

§. 4. After this the Minister began to Pray. But before we handle his Prayer, it may not be unnecessary to consider in what Habit he Officiated, whether in a Surplice, or no. His usual Garb was a *Pallium*, which is the same with what we call a ⁹ *Cloak*. This as being the most simple and plain Garment was commonly worn by the Christians; the usual Garb throughout the whole Roman Empire was the *Toga*, which was more gay and splendid than the *Pallium*; wherefore those who came over from Paganism to Christianity, for the Indication of their Humility and Contempt of the World, quitted the *Toga* as too pompous and mundane, and assumed the *Pallium* or *Cloak*, as more

⁹ Pallio nihil expeditius — quippe tota molitio ejus operire est solutum, id est, uno circumjectu — ita omnia hominis simul contegit. Tertul. de Pallio, p. 490.

grave and modest ; from which change of Apparel, and renouncing of a sumptuous Habit, to embrace a poor and mean one, the Heathens derided and exposed the Christians, even to a Proverb, *a Toga ad Pallium*, which farcatical Language engaged *Tertullian* to write a little Tract in Defence of the Cloak, which is still extant in his Writings, under the Title of *De Pallio*.

But *Salmasius* and
Primitive Christianity,¹ *Dr. Cave* think this
 Part 2. c. 3. p. 47. severe Habit was not

worn by all Christians, but only by those of them that lead a more austere and mortified Life, such as the Clergy, and some self-denying Personages amongst the Laity, and that therefore it is called by *Tertullian* in the forementioned Tract, *Sacerdotis Habitus*, or *Priests Apparel*, as it is in all ancient Manuscripts, and in the first Edition of *Beatus Rhennanus*, and not *Sacer Habitus*, *The Holy Apparel*, as it is in the later Editions. But whether it were so or no, I shall not here debate. This is sufficient for my purpose, that the Clergy usually wore a Cloak. But now, that in times of Publick Prayer, they should put a Surplice, or any other kind of Linnen Garment over their Cloaks, neither *Tertullian*, nor any other, speak the least Syllable of it : Instead of putting another Vestment on their Gown or Cloak, *Tertullian* mentions some in his Days, who at Prayers would throw off their Gown or Cloak, which he condemns as a Superstitious Affectation, and an Heathenish Custom. So, saith he,

the

² the Heathens pray to their Gods, which if it ought to have been done, would have been enjoined by the Apostles, who have given Directions concerning the manner of Prayer; unless some think, that when Paul had put off his Cloak at Prayer, he forgot it, and left it behind him at Carpus's.

² Quorundam positis penulis Orationem facere: sic enim adeunt ad idola nationes: quod utique si fieri oporteret, Apostoli qui de habitu Orandi docent, comprehendissent, nisi si qui putant Paulum penulam suam in Oratione penes Carpum reliquisse. De Oratione, p. 659.

§. 5. But quitting the Habit of him that Officiated, let us return to his Prayer, which he pronounced ³ with a modest and bashful Voice, that

³ Modestis precibus orare. Cyprian. de Orat. Dominic. §. 2. p. 309.

being most proper for those, who came to acknowledge the multitude and heinousness of their Sins, and to beg God's Pardon and Grace, which is the End and Design of Prayer. Musical Singing is best agreeable to the praising and adoring of God; ⁴ but

⁴ Enixis precibus, lacrymis, ingemiscamus, preces, gemitus, lachrymæ. Cyprian. Epist. 8. p. 23.

our Petitions to God ought to be sent up with most fervent Prayers, with Tears, and Cries, and Groans.

Doubtless the Minister so prayed, as did most affect the People, whose Mouth he was to God; for they did not vocally joyn with him in the Prayers, but only testified their Assent to what the Minister prayed, by saying *Amen*, or *So be it*. Thus in the Prayer at the Celebration of the Lord's Supper, the President of the Assem-

Assembly only prayed, and the People concurred with the *Amen*. So writes *Justin Martyr*,

Ἦ Παρ' αὐτῷ ὅτι πολὺ ποι-
εῖται, ἔπειτα συνελθάν[τε] τὰς
εὐχὰς καὶ τὴν εὐχαριστίαν
πᾶς δὲ παρὼν λαὸς ἐπευφη-
μοῖ λέγων, Ἀμὲν. *Apoc-*
log. 2. p. 97.

* Εὐχαριστήσαν[τε] δὲ τῷ
προεστῶτι καὶ ἐπάρρημα-
σαν[τε] πάντες τῷ λαῷ.
Ibid. p. 97.

† Εὐχαὶ ὁμοίως καὶ εὐχα-
ριστίας ὅση δύναμις αὐτῷ
ἀναπέμψει καὶ ὁ λαὸς ἐπευ-
φημοῖ λέγων τὸ Ἀμὲν.
Ibid. p. 98.

tioned by *Dionysius Alexandrinus* in his Epistle

† Εὐχαριστίας ᾧ ἐπακρόσαν-
τα, καὶ συνεπρόεγξαμένον
τὸ Ἀμὲν. *Apud Euseb.*
lib. 7. c. 9. p. 255.

ed, *Amen*. *Henricus Valesius* in his Notes on this Place; as likewise Dr. *Hammond* in his Annotations on 1 Cor. 14. think that St. Paul had reference to this Custom of the Peoples saying *Amen*, at the Conclusion of the Eucharistical Prayer in 1 Cor. 14. 16. Else when thou shalt bless with the Spirit, how shall he that Occupieth the room of the unlearned, say *Amen*, at thy giving of Thanks, seeing he understandeth not what thou sayest? In which place St. Paul condemns as ab-

So writes *Justin Martyr*,
The Bishop makes a long
Prayer over the Elements,
and when he ends, all the
People present give their
Approbation, by saying,
Amen. And When the
Elements are blessed by the
Minister's Prayer, and the
People have approved it,
by saying, *Amen*, Then
they are distributed. And
the Bishop, according to
his Ability, prays over the
Elements, and the People
give their Acclamations,
saying, *Amen*. So that
scrupulous Person men-

to *Xystus*, is said, to
have frequently heard the
Eucharistical Prayer, and
with the rest of the Con-
gregation to have answer-

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lurd and senseless, the Practice of some Men, who would consecrate the Sacrament in Hebrew or Syriack before Greeks, who understanding not those Tongues, could not bear their share in the Eucharistical Prayer, which consisted not in Antiphonal or Responsory Replies to the Minister, but only in saying *Amen*, or, *So be it*, to what he had prayed.

It is true indeed, that these Citations are spoken in particular of the Prayer before the Lords Supper; but yet they may be also applied to their Prayer after Sermon, since we have no reason to imagine, that in the one they should use Responsals, and in the other none. But that in all their Prayers the Priest only prayed, seems to be apparent, from that it was one part of his Office, to pray for the People,

⁹ *The Priests, says Cyprian, pray for the safety of the Lord's People. And, the Priests who have Sacrificed to Idols, cannot assume to themselves the Priesthood, or make any Prayer in God's sight for the Brethren.* ² *Therefore those ought to be chosen into the Priesthood, whom God will hear.* It was the Priest that solely pronounced the Publick Prayers without the Voices of the People: And

indeed it was impossible for the People to respond, since they had no fixed publick Form of Prayer,

⁹ In precibus quas faciunt pro Plebis Dominicæ incolumitate. *Epist.* 68. §. 2. p. 201.

¹ Qui idolis sacrificando sacrilega Sacrificia fecerunt, Sacerdotium Dei sibi vindicare non possunt, nec ullam in conspectu ejus precem pro Fratribus facere. *Epist.* 64. §. 2. p. 190.

² Oportet eos ad Sacerdotium deligi, quos à Deo constet audiri. *Epist.* 68. §. 3. p. 201.

Prayer, except the Lord's Prayer, which Lord's Prayer they frequently, though not always, repeated: And then as to their other Prayers, every Bishop or Minister of a Parish, was left to his own Liberty and Ability therein.

§. 6. As for the use of the Lord's Prayer, it must first be observed, that the constant repeating of it with other Prayers, was not esteemed necessary, but frequently it was omitted. Thus in the Heavenly Prayer of *Polycarpus* at the Stake, the Lord's Prayer is neither at beginning

⁴ Σέ αἰνῶ, σέ ἐυλογῶ, σέ
δοξάζω, διὰ τῶ αἰωνίου αἰ-
χρέως Ἰησοῦ Χριστοῦ τῷ α-
γαπῆτῳ σου παίδι, δι' ὃν σου
σὺν αὐτῷ, ἐν πνεύματι
αἰνῶ δόξα, καὶ νῦν, καὶ εἰς
τοὺς μέλλοντας αἰῶνας, Α-
μήν. *Apud Euseb. lib. 4.*
c. 15. p. 133.

nor ending. The Con-
clusion of it is, ⁴ Lord I
will praise thee, I will
bless thee, I will magnify
thee, through the Eternal
High Priest Christ Jesus
thy beloved Son; by whom
to thee, with him, and the
Holy Ghost, be Glory now,
and for evermore, Amen.

So *Clemens Alexandrinus* concludes his last Book of Pedagogy, with a Prayer, which neither ends nor begins with the Lord's Prayer; and *Origen* prescribing a Method of Prayer, speaks not a

⁵ *De Oratione*, §. 22. p.
134, 135.

Word of the Lord's
Prayer, but ⁵ advises both
to begin and end with
Doxology, or a giving

Praise to God. In this Respect they regarded the Lord's Prayer, as given by Christ for a Pattern of all other Prayers, according to which they were to be made; whence *Cyprian* calls
this

this Rule
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this Prayer, ⁶ the Law or Rule of praying; ⁷ so that to pray otherwise than that Prayer directed was Ignorance and Impiety Wherefore, says Cyprian. ⁸ Let every one pray to God, not only for himself, but for all the Brethren, as the Lord hath taught us to pray for all. And so writes Clemens Alexandrinus, ⁹ that a good Man never remembers the Affronts that are offered him, but always forgets them; wherefore he justly prays, saying, Forgive us as we forgive others; that is, he prays according to the Sense of the fifth Petition; for it is the Sense, not the very Words of that Petition, that he here recites.

But tho' the Repetition of the Lord's Prayer was not necessary, yet it was usual; whence saith Origen, ¹ Christ gave us a Prayer, with which he commanded us to pray unto the Father. And Tertullian writes, ² That our Lord Jesus Christ gave to his Disciples a new Form of Prayer. Whence he calls the Lord's Prayer, ³ The Lawful Prayer. And

⁶ Orandi legem. De Unit. Ecclesia, §. II. p. 299.

⁷ Ut aliter orare quam docuit, non ignorantia sola fit, sed & culpa. De Orat. Dominic. §. I. p. 309.

⁸ Unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit. Epist. 8. §. 6. p. 24.

⁹ Οὐδέ ποτε τῶν εἰς αὐτὸν ἁμαρτησάντων μνησθήσεται, ἀλλὰ ἀφίησιν, διὸ καὶ διακρίνωμεν εὐχόμενοι ἑαυτοὺς ὡς ἡμεῖς ἀφίημεν. Strom. lib. 7. p. 537.

¹ Quā patrem—nos iustificat orare. In Isaiam, Homil. I.

² Novam orationis formam determinavit. De Oratione, p. 657.

³ Legitima Oratio. De fuga in Persecut. p. 436.

Cyprian

⁴ Orandi ipse formam dedit, ipse quid precemur monuit & instruxit: Qui fecit vivere, docuit & orare— ut dum prece & oratione quam filius docuit, apud patrem loquimur, facilius audiamur— Quæ enim potest esse magis spiritualis Oratio, quam quæ verè à Christo nobis data est, à quo nobis & Spiritus Sanctus missus est? Quæ verè magis apud Patrem precatio, quam quæ à filio, qui est veritas, de ejus ore prolata est? Ut aliter orare quam docuit, non ignorantia sola sit sed & culpa— Oremus itaque fratres dilectissimi, sicut Magister Deus docuit. Amica & Familiaris Oratio est Deum de suo rogare ad aures ejus ascendere Christi orationem, agnoscat pater filii sui verba: cum precem facimus, qui habitat intus in pectore, ipse sit & in voce: & cum ipsum habeamus apud patrem advocatum pro peccatis nostris quando peccatores pro delictis nostris petimus, advocati nostri verba premamus. Nam cum dicat, quia quodcumque petierimus à Patre in nomine ejus, dabit nobis: quanto efficacius impetramus quod perimus in Christi nomine, si petamus ipse oratione? *De Orat. Dominic. §. 1, 2. p. 309.*

Cyprian yet more fully writes, that ⁴ Christ hath given us a Form of Prayer, he hath admonished and instructed what we should pray for: He that made us live, hath taught us to pray, that whilst we offer unto the Father, the Prayer which the Son taught, we may be the more easily heard.— For what Prayer can be more Spiritual, than that which was given us by Christ, who gave us also the Holy Spirit? And what Prayer can be more prevalent with God, than that of his Son, who is the Truth, proceeding out of his Mouth? So that to pray otherwise than he hath taught, is both Ignorance and Impiety. Let us pray therefore, dearly beloved Brethren, as God our Master hath taught us: It is a friendly and familiar

Prayer

Prayer to ask God with his own, and to present the Prayer of Christ to his Ears ; the Father will acknowledge his Sons Words. When we pray, let him that dwells in the Heart, be in the Voice ; and since we have him an Advocate with the Father for our Sins, when we beg pardon for our Sins, let us use the Words of our Advocate ; and since he says, that whatsoever we shall ask of the Father in his Name, he will give it us ; how much more efficaciously shall we prevail for what we beg in Christ's Name, if we ask it in his Prayer ? To this Prayer it is that Tertullian gives this Encomium,

¹ In the Compendium of a few Words, how many Declarations of Prophets, Evangelists, and Apostles ; how many Speeches, Parables, Examples and Precepts are contained ! How many Duties towards God ! Honour to God in the Preface, Faith in the first Petition, Hope in the Second, Resignation in the Third, Petition for Life in the Fourth, Confession of Sins in the Fifth, Watchfulness against Temptations in the Sixth. What Wonder ! God alone could teach, how he would be prayed to.

² Compendiis paucorum verborum, quot attinguntur edicta Prophetarum, Evangeliorum, Apostolorum, Sermones Domini, Parabolæ, exempla, præcepta, quot simul expunguntur Officia Dei, honor in patre ; fides, testimonium in nomine, oblatio obsequii in voluntate, commemoratio spei in Regno, petitio vitæ in pane, exomologesis debitorum in deprecatione, sollicitudo tentationum, in postulatione tutelæ. Quid mirum ! Deus solus docere potuit, ut se vellet orari. De Orat. p. 659.

§. 7. But tho' they frequently used the Lord's Prayer, yet they did not only use that, but other Prayers also ; for immediately to the foregoing Encomium of the Lord's Prayer, Tertul-

lian.

* *Posse nos super adjicere— & sunt quæ petantur pro circumstantia cujusque. De Oratione, p. 659.*

Passage of the said Father, we may guess their usual Method of Prayer was first to begin with the Lord's Prayer, as the Ground and Foundation of all others, and then according to their Circumstances and Conditions to offer up their own Prayers and Requests. Now that this Conjecture may appear to have some Foundation, it will be necessary to translate at large this place of *Tertullian*, and to shew the Introduction or Occasion of it, which was this: After this Father had, as before, Commented on, summ'd up, and magnify'd the Lord's Prayer, he concludes, that nevertheless,

† *Posse nos super adjicere. Quoniam tamen Dominus prospector humanarum necessitatum seorsim post traditam orandi Disciplinam, Petite, inquit, & accipietis, & sunt quæ petantur, pro circumstantia cujusque, præmissa legitima & ordinaria Oratione quasi fundamento, accidentium jus est desideriorum, jus est super-*

struendi extrinsecus petitiones, cum memoria tamen præceptorum: Ne quantum à præceptis tantum ab auri- bus Dei longè simus. Memoria Præceptorum viam orationibus sternit ad Cælum quorum præcipuum est
Ibid. p. 659.

lian adjoyns, ⁶ *That we may add thereunto, and offer up Prayers unto God according to the Variety of our Circumstances and Conditions.* From which

⁷ *We may add thereunto; for since the Lord the Observer of all Humane Necessities, has in another place, after he had delivered this Prayer, said, Ask and ye shall receive: And every one has particular Circumstances to beg for; therefore having pre-*

raised

mis'd the lawful and ordinary Prayer, there is place for accidental Requests, and a Liberty of offering up other Petitions, so as they do agree with the Precepts : As far as we are from the Precepts, so far are we from God's Ears ; the remembrance of the Precepts makes way for our Prayers to Heaven, of which it is the chief.

Now these other Prayers, which made up a great part of Divine Service, were not stinted and imposed Forms, but the Words and Expressions of them were left to the Prudence, Choice and Judgment of every particular Bishop or Minister.

I do not here say, that a Bishop or Minister used no Arbitrary Form of Prayer ; all that I say is, that there was none imposed : Neither do I say, that having no imposed Form, they unpremeditatedly, immethodically or confusedly vented their Petitions and Requests ; for without doubt they observed a Method in their Prayers ; but this is what I say, That the Words or Expressions of their Prayers were not imposed or prescribed, but every one that officiated, delivered himself in such Terms as best pleased him, and varied his Petitions according to the present Circumstances and Emergencies : Or if it be more intelligible, that the Primitive Christians had no stinted Liturgies, or Imposed Forms of Prayer.

Now this being a Negative in Matter of Fact, the bare Assertion of it is a sufficient Proof, except its Affirmative can be evinced. Suppose it was disputed, whether ever St. Paul writ an Epistle to the Church of Rome, the bare Negation thereof would be Proof enough that he did not, except it could be clearly evidenced on the

contrary that he did : So unless it can be proved that the Ancients had fixed Liturgies and Prayer-Books, we may very rationally conclude in the Negative, that they had none at all.

Now as to these prescribed Forms, there is not the least mention of them in any of the Primitive Writings, nor the least Word or Syllable tending thereunto that I can find, which is a most unaccountable Silence, if ever such there were, but rather some Expressions intimating the contrary ; as that famous controverted place of *Justin Martyr*, who describing the manner of the Prayer before the Celebration of the Lord's Supper, says, That the Bishop sent

¹ *Apolog. 2. p. 98.*

up Prayers and Praises to God ² with his utmost ability, *ὡς δυνάμει*, that is,

that he prayed with the best of his Abilities, Invention, Expression, Judgment and the like. I am not ignorant that there is another Sense given of *ὡς δυνάμει*, or, *According to his Ability*. But I must needs say, that I generally, if not always found this Phrase to include personal Abilities. Thus as to the Explanation of Scripture, *Origen* writes, that he would expound it,

³ *Com. in Matth. Tom. 17. p. 487. Vol. 1.*

² according to his Ability, *ὡς δυνάμει*, and that he would Comment on that Parable of the Blind Man, that was healed near *Jericho*, mentioned in *Luke* 18. 35. ¹ *ἡ δὲ δυνάμει*.

⁴ *Com. in Matth. Tom. 16. p. 429. Vol. 1.*

And so on the Parable concerning the Husbandman ; ² *ἡ δὲ δυνάμει* ; and on the Marriage of the King's

⁵ *Ibid. Tom. 17. p. 463.*

King's Son, ³ *χρὶ τῷ πατρὶ* *ἐκόντι δὲ πατρὶ*; and that he would search out the Sense of the Gospel of St. John, ⁴ *χρὶ δὲ ἀντιπρὸς*. ³ *Ibid. Tom. 17. p. 474.* ⁴ *Com. in Johan. Tom. 1. p. 5. Vol. 2.* Now what doth Origen intend, by his searching out the Sense, and expounding the meaning of the Scriptures to the utmost of his Power and Ability? Is it a bare reading and transcribing of other Mens Works, or an Employment of his own Abilities and Studies to find out the Sense and Meaning of them? Certainly every one will think the latter to be most probable.

So as to the Argumentative Defence of the Truth, Origen promises that he would answer the Calumnies of Celsus,

⁵ *according to his Power,* ⁵ *Contra Celsum. lib. 1. p. 2.* *χρὶ τῷ πατρὶ ἐκόντι δὲ πατρὶ* : p. 2.

and that he would defend and confirm his Arguments against Celsus

⁶ *according to his Power,* ⁶ *Ibid. lib. 1. p. 36.* *ἐκόντι δὲ πατρὶ* : and demon-

strate the Reasonableness of the Christian Religion, ⁷ *according to his* ⁷ *Ibid. lib. 6. p. 265.* *Power, ἐκόντι δὲ πατρὶ* : and

dispute against Celsus, ⁸ *according to his Power,* ⁸ *Ibid. lib. 7. p. 332.* *ἐκόντι δὲ πατρὶ*.

Now whether Origen's defending the Truth, and disputing against Celsus according to his utmost Ability and Power, consisted in a reading, or in a bare transcribing out of a Book, the written Arguments of other Men, or in an Employ-

ment of his own Abilities, Inventions and Expressions, is no difficult matter to determine.

I have not found one place, wherein this Phrase of *ὁν δύναμις* doth not comprehend personal Abilities; and several scores more might I cite, where it is so to be understood, which I shall omit, and mention only one more, spoken by *Origen* with respect to this Duty of Prayer, where it must of necessity imply personal Abilities, and that is in his

’ §. 22. p. 134.

Book ’ *De Oratione*,
where he prescribes the

Method and Parts of Prayer, the first whereof was *Doxology*; wherein, says he, he that prays must bless God *according to his Power*, *κατὰ δύναμιν*, where *κατὰ δύναμιν*, must signifie the Performer’s Abilities of Judgment and Expression, because it is not spoken of prescribed Words, but of a prescribed Method of Prayer; as if any one should desire me to inform him, how or in what Method he must pray; I tell him, as *Origen* doth in this place, that first he must begin with an Invocation of God by his Titles and Attributes; then he must proceed to praise God for his Mercies and Benefits, confessing withal his Ingratitude and Unfruitfulness; then beg pardon for past Sins, strength against future, and conclude all with praising God through Christ, and that he must do all this according to the utmost of his Ability. What could any one imagine, that I should intend by this Advice of following this Method to the utmost of his Power, but by the exerting of his
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own Abilities, Understanding, Memory, Invention, Expression, and the like, since I direct him not to any prescribed Words, but only to the Observation of those General Heads and Parts of Prayer.

So that the Ministers Praying *ὡς δύναμις*, or according to the utmost of his Ability, imports the exerting his Gifts and Parts in suitable Matter and apt Expressions; and that the Primitive Prayers were so, appears yet farther from a Passage in *Origen*, who thus explains that Verse in *Matth. 6.* But when ye pray, use not vain Repetitions as the Heathens do,

² But when we pray, let us not *Battologise*, that is, use not vain Repetitions, but *Theologise*: But we *Battologise*, when we do not strictly observe our Selves, or the Words of Prayer, which we express, when we utter those things which are filthy either to do, speak, or think, which are vile, worthily reprobable, and alienated from

ἢ ἄλλὰ προσευχόμενοι, μὴ βαττολογῶμεν. ἀλλὰ θεολογῶμεν. βαττολογῶμεν δὲ ὅτι μὴ μωροί. κατὰ τὰς ἐαυτῶν ἢ τὰς ἀναπιμπόμενους τὸ εὐχῆς λόγους λέγοντες τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινά, πυγχαίνοντα καὶ ὀπίληπτα, τὰ φθαρσίας ἀλλότεια τὰ κτείν. *De Oratione*, §. 10. p. 63.

the Purity of the Lord. Surely this Caution had been needless of strictly observing the Words that they uttered, and this Fear had been groundless of expressing themselves undecently or sinfully, if they had had a Prayer-Book to recur to; but that they had no such Prayer-Book appears yet more evidently from *Tertulian*, who describing their Publick Prayers, says

² Illuc suspicientes Christiani manibus expansis, quia innocuis, capite nudo, quia non erubescimus, denique sine monitore. quia de pectore oramus. *Apolog. c. 30. p. 703.*

that ² looking up to Heaven, they spread abroad their Hands because innocent ; uncovered their Heads, because not ashamed ; and without a Monitor, because they prayed from the Heart. Now

what is to be understood by praying from the Heart, will best appear from enquiring into what is opposed to it, viz. The Praying by a Monitor. Now the praying by a Monitor, as is acknowledged by all, was praying by a Book. But thus *Tertullian* affirms the Primitive Christians prayed not : We do not pray, saith he, with a Monitor, reading our Prayers out of a Book. No ; but on the contrary, we pray *de Pectore*, from the Heart, our own Heart and Soul dictating to us, what is most proper and suitable to be asked, having no need of any other Monitor besides.

Hence their Prayers were suited to their Emergencies and present Circumstances, as *Tertullian* writes, that ³ ha-

³ Præmissa legitima & ordinaria oratione, accidentium jus es desideriorum. *De Orat. p. 659.*

ving premised the Lord's Prayer, we may offer up accidental Requests and Petitions, of which oc-

casional Requests we find some Instances, as in the sixteenth Epistle of *Cyprian*, where that Father assures *Moses* and *Maximus*, two Roman

Confessors, ⁴ That he remembered them in his Publick Prayers with his Congregation. And in another

⁴ Et quando in Sacrificiis precem cum plurimis facimus. *Epist. 16. §. 1. p. 44.*

ther Epistle where he congratulates Pope *Lucius* upon his Return from Banishment, he assures him, ⁵ *That he did not cease in his publick Prayers to bless God for so great a Mercy, and to pray him that was perfect, to keep and perfect in him the glorious Crown of his Confession.* And so when the Church of *Carthage* sent a Sum of Money to the Bishops of *Numidia*, for the Redemption of some Christian Captives, they desired those Bishops ⁶ *to remember them in their publick Prayers.* So that their Prayers could not be stinted, invariable Forms, because they could add new Petitions, as their Occasions and Circumstances did require.

Firmilian reports of an Exorcist Woman, that being acted by the Devil, she did wondrous Feats, taking upon her to perform Ecclesiastical Administrations, as to Baptize and Celebrate the Eucharist, the Elements whereof she Consecrated, ⁷ *with an Invocation not to be despised, that is, as seems to be most agreeable unto the Place, and to the Son of David of Justin Martyr.* The Matter, Invention and Expression of that Prayer, wherewith she consecrated

⁵ Hic quoque in Sacrificiis atque in Orationibus nostris non cessantes Deo— gratias agere, & orare pariter, ac petere, ut qui perfectus est atque perficiens, custodiat & perficiat in vobis confessionis vestrae gloriosam coronam. *Epist.* 58. §. 2 p. 163.

⁶ In mentem habeatis in Orationibus vestris, & eis vicem boni operis in Sacrificiis & precibus representetis. *Epist.* 60. §. 4 p. 167.

⁷ Invocatione non contemptibili. *Apud Cypr.* Ep. 75. §. 10. p. 238.

the Elements, was not mean or contemptible, but indifferently well performed. So that it seems evident, that though the Method of their Prayers might in the main be the same, yet every one was left to follow his own Fancy and Expression therein.

But that I may hasten to the Conclusion of this Section, it is very unlikely that they were obliged to prescribed Forms, because they never read a Syllable of their Prayers out of any Book whatsoever, which is evident from their Posture of Prayer, which was two-fold, Either with their Hands and Eyes lifted up to Heaven, or with their Eyes shut: That they prayed with their Eyes and Hands lifted up to Heaven, has been already shewn in the Third Section of this Chapter, to which I shall only add this farther Observation, that

⁹ *Expandimus manus & dominica passione modulantes & orantes confitemur Christo. Tertul. de Orat. p. 659.*

⁸ *they stretched out their Hands in the Figure of a Cross.*

That they also prayed with their Eyes shut, is evident from Origen, who having explained what is meant by that Injunction of our Saviour in *Matth. 6. 3.* *And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men; verily, I say unto you, they have their Rewards,* thus explains the following Verse; *But thou, when thou prayest, enter thou into thy Closet, and when thou hast shut to thy Door, pray to thy Father which is in secret, and thy Father which seeth in secret,*

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Secret, shall reward thee openly. ⁹ But he that is no Hypocrite, enters into the Closet of his Heart, to the Riches that are treasured up there, and shutting himself in amongst those Treasures of Wisdom and Knowledge, and not fixing his Eyes on external Objects, as looking after any thing without, and closing every Gate of the Senses, lest he should be drawn aside by them, and their Species or Fancies should creep into his Mind, he prays the Father, who never flies from, or leaves

such an one, but together with the Son, dwells in him. So the same Father writes, that a true

Christian prays in every place, ¹ closing the Eyes of his Senses, but erecting those of his Mind. Now let them have prayed in

either of these Postures, and it is very evident that they could read in neither of them; for it is very improbable that they could turn over the Leaves of a Book, whilst their Hands were extended towards Heaven in the Form of a Cross; or that they could read in a Book, whilst their Eyes were lifted up, or else quite shut and closed.

Ὁ ὅς μὴ ἀποκλείῃς αἰστέρεσαι εἰς τὸ ἑαυτὸ ταμειον ὅππῃ τὰ ἐν ἐπιβησανειτωρὺς πλάτῃ, ἢ τὸ σφίαις καὶ γνώσεως θησαν ἐν ἑαυτῷ ἀποκλείσας καὶ μηδαμῶς ἔξω νδίων. μὴ ἢ πρὸς τὰ ἔξω καχλωῶς πᾶσαν τε τὴν δύσαν τὴν αἰδουθνεῖων ἀποκλείσας, ἵνα μὴ ἔλκηται ὑπὸ τῆς αἰδότητων μήδε ἐκείνων ἡ φασία πρὸς νῦν αὐτῷ ἐπισκεῖνται, προσδχῆται τὸ πῖ πῖπεν κρυπτόν μὴ εἰδῶν, μήδε ἐγχαλαίποινι παλεῖ ἀλλ' ἐν αὐτῷ ἐλκοικῶνι συμπερονῇ αὐτῷ καὶ τῷ μόνον. De Orat. §. 9. p. 62, 63.

¹ Μύσαις τὴν τὴν αἰδότητων ὁδοαλμῶς, καὶ ἐρίεας τὴν τὴν ψυχῆς. Contra Celsum, lib. 7. p. 362.

If therefore there had been prescribed and imposed Forms, they must of necessity have remembered them, which would have been an intolerable Load to the strongest Memory, especially to have repeated Word after Word the Prayers of their Fast Days, which must have been several Hours long, since some of their Fasts, as will be shewn in another place, were prolonged from the Morning of one Day, to the beginning of another.

§. 8. There remains now but one Question more with respect to their Publick Prayers, and that is, Whether they were divided into several Collects? To which I have not much certain to Answer; probably on their Assemblies on Fast Days, when they continued together treble the usual time, for the Ease of the Bishop and his Assistants, they made several distinct Prayers, and probably at their Ordinary Meetings, their Prayer after Sermon was but one entire Piece. But all this is but Conjecture, all that I find positive, is touching their Prayer, that preceded the Consecration of the Eucharistical Elements, which, as *Justin Martyr* writes,
² *was one long Prayer, to which the People said, Amen.*

² Ἐυχαισία ὑπὸ τῷ κα-
 τὰ τὸν παῖδα τῶν παρ' αὐτοῦ
 ὅτι πολὺ ποιεῖται ὁ συν-
 τελέσας τὰς εὐχὰς καὶ τὴν εὐχαίσιαν πᾶς ὁ παρῶν λαὸς
 ὁπρὸς αὐτὸν λέγων Ἀμήν. Apolog. 2. p. 97.

C H A P. III.

- §. 1. *Of Baptism : The Persons Baptizing.*
 §. 2. *The Persons Baptized : First, Infants.*
 §. 3. *Next, Adult Persons. The Qualifications that were required in them.* §. 4. *The manner of Baptism : The Person to be Baptized abjured the Devil, the World, and the Flesh, and gave his Assent to the Fundamental Articles of the Christian Faith.* §. 5. *A Digression concerning the Ancient Creed. The Creed commonly call'd the Apostles, not known within the first Three Hundred Years after Christ. In those Days they had other brief Summaries of Faith, agreeing in Sense, but not in Words.*
 §. 6. *All the ancient Creeds transcribed in their Original Language.* §. 7. *The Creed, commonly call'd the Apostles, compared with the Ancient Creeds.* §. 8. *How the Creed was composed.*

§. 1. **H**AVING in the former Chapter discoursed of their Publick Prayers, I proceed in the next place to consider the Two Sacraments, viz. *Baptism*, and the *Lord's Supper*. And first of all, to treat of that of *Baptism*, together with its Appendix and Confirmation ; for the more methodical and distinct handling whereof, I shall enquire into these three Things, viz. *The Persons Baptizing, the Persons Baptized, and the manner of Baptism.*

First,

First, As to the Persons Baptizing, usually they were the Bishops or Pastors of their Respective Parishes, as *Justin Martyr* describes Baptism as performed by the *regens*, or

¹ *Apolog. 2. p. 97.*

² *De Coron. Milit. p. 336.*

³ *Summus Sacerdos qui est Episcopus. De Baptism. p. 602.*

⁴ *Dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate — Laicis etiam jus est — sufficiat in necessitatibus. Ibidem, p. 602, 603.*

⁵ *Mulier non tingendi jus sibi pariet. Ibid. p. 603.*

either Infants, or Adult persons. That Infants were baptized, will be evident from this single Consideration. Baptism was always precedent to the Lord's Supper; and none were admitted to receive the Eucharist, till they were baptized. This is so obvious to every Man, that it needs no proof: If any one doubts it, he may find it clearly asserted in the Second Apology of *Justin Martyr*, p. 97. Children received the Eucharist in the Primitive Church, which is also a thing so well known, as that for the proof of it

⁶ *Diaconus reluctanti licet, de Sacramento Calicis infudit. De Lap- sis, §. 20. p. 284.*

¹ *President; and Tertullian by the Antistes, or, ² Superintendent; and ³ by the High Priest, who is the Bishop; but ⁴ with his Permission and Consent, It was allowed to Presbyters and Deacons; and in case of Necessity, even to Laymen to Baptize; but ⁵ never under any Necessity whatsoever was it permitted to a Woman so to do.*

§ 2. As for the Persons that were Baptized, they were two sorts, ei-

ther Infants, or Adult persons. That Infants were baptized, will be evident from this single Consideration. Baptism was always precedent to the Lord's Supper; and none were admitted to receive the Eucharist, till they were baptized. This is so obvious to every Man, that it needs no proof: If any one doubts it, he may find it clearly asserted in the Second Apology of *Justin Martyr*, p. 97. Children received the Eucharist in the Primitive Church, which is also a thing so well known, as that for the proof of it

I shall only urge one passage of ⁶ *Cyprian's, where he tells a long Story of a Sucking Girl, who so vio-*
lently

lently refused to taste the Sacramental Wine, that the Deacon was obliged forcibly to open her Lips, and to pour down the Consecrated Wine. Therefore it naturally follows, that Children were baptized; for if they received that Ordinance, which always succeeded Baptism, then of necessity they must have received Baptism its self. But I needed not to have mentioned this Consideration, since Infant-Baptism is as clearly asserted in Words at length in the Primitive Writings, as a thing can possibly be. Thus Origen

writes, that ⁷ Children are baptized for the Remission of their Sins, for the purging away of their natural Filth, and original Impurity which is inherent in them, according to Job 15. 14. What is Man that he should be clean? And he which is born of a Woman, that he should be Righteous? And that of the Prophet Isaiah, chap. 4. v. 4. When the Lord shall have washed away the Filth of the Daughter of Sion, and shall have purged the Blood of Jerusalem from the midst thereof. No one is clean from the Filth; no, though he lived but one Day upon the Earth. Wherefore because through the Sacrament of Baptism, the Uncleanesses of our Birth are purged away, therefore Children are baptized. And the same Father Commenting on that place of our Saviour,

⁷ Parvuli baptizantur in Remissionem peccatorum; Quorum peccatorum? Vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus, nullus mundus à sorde, nec si unius diei quidem fuerit vita ejus super terram? Et quia per Baptismi Sacramentum nativitatís sordes deponuntur, propterea baptizantur & parvuli. In Lucam. Homil. 14.

Matth

Matth. 18. 10. See that ye despise not one of these little ones, alledges this as one Reason, why we should not do so, because of the Angels that guard them, on which reason he makes this Que-

8 Πότε ἤ δαιμονιζῶν
καὶ ὁ σωτὴς ὁ μικρῶν οἱ
αἰχμαῖνοι αὐτῶν ἀσφαλοὶ
ἐστίαι ἡ πότιον δὲ ἑα-
λῶν τὴν οἰκονομίαν ὡς
αὐτὸς διοικεῖν αὐτῶν ἡ δὲ
ἀποστολή παλιγγενεσίας ἡ
ἐκ γένεσως. Comment.
in Mat. Tom. 13. p. 331.
Vol. 1.

ry, ⁸ *At what time the Angels begin their Guardianship over those little ones, whether at the time of their Birth or their Baptism?* So that little ones were Baptized; by which little ones he means Infants and Children, as is most evident

from those other Titles, which he gives them in the same Tome, as *παῖδες, little Children, ἡμέτεροι, Infants*; and in one place he supposes them to be ⁹ *under three*

9 Μᾶλλον τεττάρων ἢ τετάρων ἢ τριῶν ἢ δύο. Ibid. p. 321.

or four Tears old.

To these Testimonies of Origen, I might also add those of *Irenæus, Lib. 2. cap. 39. p. 137.* and of *Cyprian, De Lapsis, §. 7. p. 279.* But I shall chuse to wave them, because I would willingly translate at length the Determination of an *African Synod, held Anno 254,* whereat were present Threescore and Six Bishops; the occasion of which Determination was this: A certain Bishop called *Fidus*, had some Scruples, not concerning the Baptism of Infants, but concerning the time of their Baptism, whether they might be baptized before the Second or Third Day after their Birth, or before the Eighth Day, as it was observed with respect to Circumcision under the Mosaical Oeconomy; the

the Reasons or Grounds for which his Scruples he proposed to this Synod, who having seriously examined them, unanimously decreed, That Childrens Baptism was not to be deferred so long, but that the Grace of God, or Baptism, should be given to all, and most especially unto Infants, which Synodical Decree, because so pertinent to my purpose, I have at large transcribed as follows :

Quantum vero ad causam Infantium pertinet, quos dixisti intra secundum vel tertium diem quo nati sint constitutos baptizari non oportere ; & considerandam esse legem Circumcisionis antiquæ, ut intra octavum diem eum qui natus est baptizandum & sanctificandum non putares ; longe aliud in consilio nostro omnibus visum est ; in hoc enim quod tu putabas esse faciendum, nemo consensit, sed universi potius judicavimus, nulli hominum nato mitericordiam Dei & gratiam denegandam ; nam cum Dominus in Evangelio suo dicat, Filius hominis non venit animas hominum perdere, sed

As for the matter of Infants, whom, you said, were not to be Baptized within the Second or Third Day after their Nativity, or according to the Law of Circumcision within the eighth Day thereof ; it hath appeared to us in our Council quite contrary ; no one maintained your Opinion, but we all judged, That the Mercy and Grace of God was to be denied to no Man ; for since the Lord said in the Gospel, The Son of Man came not to destroy, but to save the Souls of Men ; therefore as much as lies in our Power, no Soul is

salvare; quantum in nobis est, si fieri potest, nulla anima perdenda est. Quid enim ei deest, qui semel in utero, Dei manibus formatus est? Nobis enim atque oculis nostris, secundum dierum secularium cursum, accipere, qui nati sunt incrementum videntur: Cæterum quæcunque a Deo fiunt, Dei factoris majestate & opere perfecta sunt. Esse denique apud omnes, siue infantes, siue majores natu, unam divini muneris æqualitatem, declarat nobis divinæ Scripturæ fides, cum Helisæus super Infantem Sunamitis Viduæ Filium qui mortuus jacebat, ita se Deum deprecans superstravit, ut capiti caput, & faciei facies applicaretur, & superfusi Helisæi membra singulis parvuli membris & pedes pedibus jungerentur. Quæ res si secundum nativitatis nostræ & Corporis qualitatem cogiteretur, adulto & provecto Infans non pos-

to be lost; for what is there defective in him, who has been once formed in the Womb by the Hands of God? To us indeed it seems, that Children increase, as they advance in Years; but yet whatever things are made by God, are perfected by the Work and Majesty of God their Maker. Besides, the Holy Scriptures declare, that both Infants and Adult^d Persons have the same Equality in the Divine Workmanship: When Elisha prayed over the Dead Child of the Sunamitish Widow, he lay upon the Child, and put his Head upon his Head, and his Face upon his Face, and his Body upon his Body, and his Feet upon his Feet. This may be thought improbable, how the small Members of an Infant should equal the big ones of a grown Man; but

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set æquari, nec cohærere
& sufficere possent par-
va membra majoribus.
Sed illic æqualitas divina
& spiritualis exprimitur,
quod pares atque æqua-
les sint omnes homines,
quando a Deo semel fa-
cti sint, & possit ætas no-
stra in incrementis cor-
porum secundum sæcu-
lum, non secundum De-
um habere discrimen; ni-
si si & gratia ipsa, quæ
baptizatis datur, pro æ-
tate accipientium vel mi-
nor, vel major tribuitur;
cum spiritus sanctus non
de mensura, sed de pie-
tate atque indulgentia
paterna æqualis omnibus
præbeatur. Nam Deus
ut personam non accipit,
sic ne ætatem, cum se
omnibus ad cœlestis gra-
tiæ consecutionem æqua-
litate librata præbeat pa-
trem.

but herein is expressed
the Divine and Spirit-
ual Equality, that all
Men are equal, and
alike, when they are
made by God; that
though the encrease of
our Bodies may cause
an inequality with re-
spect to Men, yet not
with respect to God;
unless that that Grace,
which is given to bap-
tized Persons, be more
or less according to the
Age of the Receivers;
but the Holy Ghost is
given equally to all, not
according to measure,
but according to God's
Mercy and Indul-
gence; for as God is
no respecter of Persons,
so neither of Years; he
equally offers to all, the
obtaining of his Hea-
venly Grace.

Nam & quod vestigi-
um infantis, in primis
partus sui diebus consti-
tuti, mundum non esse
dixisti, quod unusquisque
nostrum adhuc horreat

And whereas you
say, that an Infant for
the first Days after
his Birth is unclean,
so that every one is
afraid to kiss him, this
can

exosculari, nec hoc putamus ad cœlestem gratiam dandam impedimento esse oportere; scriptum est enim, omnia munda sunt mundis; nec aliquis nostrum id debet horrere, quod Deus dignatus est facere. Nam etsi adhuc infans a partu novus est, non ita est tamen, ut quisquam illum in gratia danda atque in pace facienda horrere debeat osculari, quando in osculo infantis unusquisque nostrum pro sua religione ipsas adhuc recentes Dei manus debeat cogitare, quas in homine modo formato & recens nato quodammodo exosculamur, quando id quod Deus fecit, amplectimur. Nam quod in Judaica Circumcisione carnali octavus dies observabatur, Sacramentum est in umbra atque in imagine ante præmis-

*can be no Impediment to his Obtainment of Heavenly Grace; for it is written, to the Pure all things are pure; and none of us should dread that which God hath made; for although an Infant be newly born, yet he is not so, as that we should dread to kiss him; since in the kissing of an Infant, we ought to think upon the fresh Works of God, which in a manner we * kiss in an Infant newly formed and born, when we embrace that which God hath made. And whereas the carnal Jewish Circumcision was performed on the Eighth Day, that was a Type and Shadow of some future good thing, which, Christ the Truth being now*

* This they speak with reference to their Custom of Saluting one another at the Conclusion of their public Assemblies.

sum, sed veniente Christo veritate completum. Nam quia octavus dies, id est, post Sabbatum primus dies futurus erat, quo Dominus resurgeret, & nos vivificaret & Circumcisionem nobis spirituales daret, hic dies octavus, id est, post Sabbatum primus, & Dominicus præcessit in imagine, quæ imago cessavit superveniente postmodum veritate, & data nobis spirituali circumcisione. Propter quod neminem putamus a gratia consequenda impediendum esse ea lege quæ jam statuta est; nec spirituales circumcisionem impediri carnali circumcisione debere, sed omnem omnino hominem admitendum esse ad gratiam Christi, quando & Petrus in Actibus Apostolorum loquatur, & dicat, Dominus mihi dixit, neminem communem dicendum & immundum.

come, is done away; because the Eighth Day, or the First Day after the Sabbath, was to be the Day on which our Lord should rise and quicken us, and give us the Spiritual Circumcision; therefore was the Carnal Circumcision on the Eighth Day, which Type is now abolished, Christ the Truth being come, and having given us the Spiritual Circumcision. Wherefore it is our Judgment, that no one ought to be debarred from God's Grace by that Law, or that the Spiritual Circumcision should be hindered by the carnal one; but all Men ought to be admitted to the Grace of Christ, as Peter saith in the Acts of the Apostles, that the Lord said unto him, that he should call no Man common or unclean.

Cæterum si homines impedire aliquid ad consecutionem gratiæ posset; magis adultos & proventus & majores natu possent impedire peccata graviora. Porro autem si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postea crediderint, remissa peccatorum datur, & a baptismo atque a gratia nemo prohibetur; quanto magis prohiberi non debet Infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antequam prima natiuitate contraxit? Qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata & idcirco, frater charissime, hæc fuit in concilio nostra sententia, a baptismo atque a gratia Dei, qui omnibus misericors & benignus, & pius est, neminem per nos debere prohiberi. Quod cum

But if any thing can hinder Men from Baptism, it will be heinous Sins, that will debar the Adult and Mature therefrom; and if those who have sinned extremely against God, yet if afterwards they believe, are baptized, and no Man is prohibited from this Grace, how much more ought not an Infant to be prohibited, who being but just born, is guilty of no Sin, but of Original which he contracted from Adam? Who ought the more readily to be received to the remission of Sins, because not his own, but others sins are remitted to him. Wherefore, dearly beloved, it is our Opinion, that from Baptism, and the Grace of God, who is merciful, kind and benign to all, none ought to be prohibited by us, which as it is to be observed and followed

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circa universos observandum sic atque retinendum, magis circa infantes ipsos & recens natos observandum putamus, qui hoc ipso de ope nostra, ac de divina misericordia plus merentur, quod in primo statim natiuitatis suæ ortu plorantes ac fientes nihil aliud faciunt quam deprecantur. *Apud Cyprian. Epist. 59. §. 2, 3, 4. p. 164, 165.*

with respect to all, so especially with respect to Infants, and those that are but just born, who deserve our Help, and the Divine Mercy, because at the first instant of their Natiuity, they beg it by their Cries and Tears.

So that here is as Formal, Synodical Decree for the Baptism of Infants as possibly can be expected; which being the Judgment of a Synod, is more authentick and cogent than that of a private Father, it being supposable, that a private Father might write his own particular Judgment and Opinion, but the Determinations of a Synod or Council, denote the common Practice and Usage of the Whole Church.

§. 3. It is evident then, that Infants were baptised in the Primitive Ages; and as for the Baptism of the Adult, that being own'd by all, it will be needless to prove it. These were Persons grown in Years, able to judge and chuse for themselves, who relinquished Paganism, and came over to the Christian Faith. What Qualifications were required in them previous or antecedent to Baptism I need not here relate, since I have already handled this Point in the Sixth Chapter of the former Treatise, to which I refer the Reader. In short, such

as these were first instructed in the Christian Faith, continued some time in the Rank of the

¹ "Οσοι δὲ κατεδύοντο καὶ πα-
σάωντων ἀληθείᾳ ταῦτα τὰ
ὅφ' ἡμῶν διδασκόμεθα καὶ
λαβόμεθα εἶναι καὶ βίβιν ἔπος
δύνασθαι ὑποσχεσθαι —
ἐπιπλάττειν ὅφ' ἡμῶν
ἐνταῦθα ὅτι, &c. Just.
Mart. Apol. 2. p. 93.

Catechumens, till ² they
had given good Proofs of
their Resolutions to lead a
pious, religious Life, and
had protested their Assent
and Consent to all the Chri-
stian Verities, and then
they were solemnly bapti-
zed. Which brings me

to the third thing proposed, viz. The manner of Baptism, which for the main was, as follows.

§ 4. The Person to be baptized was first asked several Questions by the Bishop, or by him that Officiated, unto which he was to give his Answer, concerning which Baptismal Questions and Answers *Dionysius Alexandrinus* speaks in his Letter to *Xystus* Bishop of Rome, wherein he writes of a certain scrupulous Person in his Church, who was exceedingly troubled, when he was present at Baptism, and

² Καὶ οὗτοι ἐπερωτήσαντο καὶ
ἀπεκρίσαντο ἐπακρίτως. A-
pud Euseb. lib. 7. c. 9.
p. 254.

³ Usitata & Legitima
verba interrogationis. A-
pud Cyprian. Epist. 75.
§. 10. p. 238.

² *heard the Questions and*
Answers of those that were
Baptized. Which Que-
stions Firmilian styles,

³ *the lawful and usual In-*
terrogatories of Baptism.

Now these Questions and Answers were two-fold: First, Of Abjuration of the Devil and all his Works: And, Secondly, Of a Firm Assent to the Articles of the Christian Faith. First, Of Abjuration. The Mini-

ster

fter proposed this Question to the Party baptized, or to this Effect, *Do you renounce the Devil, the World, and the Flesh?* To which he answered, *Yes.* So writes Ter-
tullian, ⁴ *When we are baptized, we renounce the World, the Devil, and his Angels.* And ⁵ *with our Mouth we have vowed to renounce the World, the Devil and his Angels.* And ⁶ *We have renounced the Devil and his Angels.* And ⁷ *Thou hast covenanted to renounce the World, the Devil, and his Angels.* And, ⁸ *We were called to the Warfare of the Living God, when we promised in the Words of Baptism.* To the same effect also says Cyprian, ⁹ *When we were baptized, we renounced the World.* And ¹ *We have renounced the World, its Pomps and Delights.* And ² *The Servant of God has renounced the Devil and the World.* And, ³ *We have renounced the World, and by the Faith of Spiritual Grace have cast off its Riches*

⁴ Contestamur nos renunciare Diabolo & Pompæ & Angelis ejus. *De Corona Militis*, p. 336.

⁵ Renunciassè nos Diabolo & Pompæ & Angelis ejus ore nostro contestamur. *De Spectac.* p. 583.

⁶ Renunciavimus Diabolo & Angelis ejus. *De Idololat.* p. 618.

⁷ Pactus es renunciare Diabolo, & Pompæ & Angelis ejus. *Lib. de Anima.* c. 17. p. 554.

⁸ Vocati sumus ad militiam Dei vivi, jam tunc cum in Sacramenti verba spondimus. *Ad Martyr.* p. 367.

⁹ Sæculo renunciaveramus cum baptizati sumus. *Epist.* 7. §. 5. p. 20.

¹ Mundi pompis & delictis jam tunc renunciavimus. *De Hab. Virg.* §. 3. p. 267.

² Delictis — Diabolo jam renunciarat & Sæculo. *De Lapsis*, §. 6. p. 279.

³ Sæculo renunciavimus & Divitiis ejus & Pom-
pas siue gratiæ spiritua-

lis abiecinus. *De Orat. Dom.* §. 14. p. 213.

56 **The Worship, Ceremonies, &c.**

⁴ Diabolo & Mundo ren-
nunciavimus. De Bono
Patientia, §. 7. p. 365.

⁵ Ἀποστασάμεθα τῶν ἡμῶν &
πνευμάτων ἀρχαῖς. Theod.
Epist. p. 573.

was, Whether the Party to be Baptized, did
believe all the Articles of the Christian Faith, to
which he answered, Yes, as Justin Martyr

⁶ Ὅσοι ἂν περὶ τῶν καὶ πε-
ρὶ τῶν ἀληθῶν πᾶσι ταῖς
ἐν ᾧ ἡμῶν διδασκαλίαι καὶ
ἀρχαὶ εἶναι, &c. Apo-
log. 2. p. 93.

tism they asked the Baptized Person's Assent to

⁷ Symbolo baptizare,
nosse Deum Patrem, Fi-
lium Christum, Spiritum
Sanctum, credis remissi-
onem peccatorum, & vi-
tam æternam per Sanctam
Ecclesiam? Epist. 76.
§. 6. p. 248.

⁸ Credis in vitam æter-
nam, & remissionem pec-
catorum per sanctam Ec-
clesiam? Epist. 70. §. 2.
p. 211.

the Baptized Persons

⁹ Symboli legem. Epist.
76. §. 6. p. 248.

¹ Regula veritatis. De
Trinitate inter Quæst. Tr.
p. 491.

and Poms. And, ⁴ We
have renounced the Devil
and the World. And so
likewise saith Clemens
Alexandrinus, that in
Baptism ⁵ we renounced
the Devil.

The Second Question
writes, ⁶ that those who
were to be baptized, were
to give their Assent to the
things that were taught
and held by them. So Cy-
prian writes, that at Bap-

tism they asked, ⁷ Whether he
believed in God the Father,
Son, and Holy Ghost, re-
mission of Sins, and eter-
nal Life through the
Church? And that at
Baptism they asked,

⁸ Dost thou believe the
Life everlasting, and re-
mission of Sins through the
Holy Church? These Ar-
ticles of Faith to which
gave their Assent, are
called by Cyprian, ⁹ The
Law of the Symbol. And
by Novatian, ¹ The Rule
of Truth.

§. 5.

§. 5. And here since we have mentioned the Symbol, it will be no unuseful Digression to enquire a little into the Ancient Creeds ; for as for that Creed, which is commonly called the Apostles, all Learned Persons are now agreed, that it was never composed by them, neither do I find it within my prescribed Time : But though they had not that, yet they had other Creeds very like thereunto, which contained the fundamental Articles of the Christian Faith, unto which all Christians gave their Assent and Consent, and that publickly at Baptism ; whence, as before it is called by *Cyprian*, *The Law of the Symbol* ; and by *Novatian*, *The Rule of Truth*.

This Creed was handed down from Father to Son, as a brief Summary of the necessary Scripture Truths, not *in ipsissimis verbis*, or in the same set Words, but only the Sense or Substance thereof, which is evident, from that we never find the Creed twice repeated in the same Words, no, not by one and the same Father ; which that it may the more manifestly appear, as also that we may see the Congruity and Affinity of the Ancient Creeds with our Present Creed, commonly call'd the Apostles, I shall Transcribe in their Original Language all the whole Creeds, and Pieces of Creeds, that I find within my limited Bounds, which, together with the Authors wherein they are to be found, are as follows.

§. 6. Κορώθητε ἐν ὅταν ὑμῶν χεῖρες Ἰησοῦ Χριστοῦ λαλῶντες τῷ ἐκ γένους Δαβίδ, τῷ ἐκ Μαρίας ὅς ἀληθῶς ἐγενήθη, ἔφαγεν τε καὶ ἔπινεν, ἀληθῶς ἐδιώχθη ὅτι Ποντίῳ Πιλάτῳ, ἀληθῶς ἐσαυράθη, καὶ ἀπέθανεν, βλασφημίῳ ἢ ἐπερσνίῳ, ὀπτηρίῳ, καὶ ὑποχθονίῳ, ὅς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐξήγειρεν αὐτὸν τὸ πατρὸς αὐτοῦ καὶ τὸ ὁμοίωμα ὡς καὶ ἡμῶς τὸς πιστῶντας αὐτῷ, ἕτως ἐγγεῖ ὁ πατήρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ. Ignat. Epist. ad Trallef. p. 52.

Ἡ μὲν γὰρ ἐκκλησία καίπερ καθ' ὅλης τῆς οἰκουμένης εὐσεβῶν πρῶτων τῆς ἡγίας διασπαρμένη, ὡς καὶ ἡ ὑποπόλιον καὶ ἡ ἐκείνων μαθητῶν ἐξυλαβέσα τῶν εἰς ἕνα Θεὸν πατέρα παρισχετόμεθα καὶ πεποινηκότες καὶ ἔχοντες καὶ τῶν γλῶσσαι καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αἰσίοις, πίσιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν τῷ υἱὸν τοῦ Θεοῦ καὶ Σαρκωθέντα ὑπὸ τῆς ἡμετέρας σωτηρίας, καὶ εἰς πνῦμα ἄγιον τὸ διὰ τῆς θεοφρονίας κακηρυχθέντες τὰς οἰκονομίας καὶ τὰς ἐλπίδας, καὶ τῶν ἐκ παρθένης γέννησιν, καὶ τὸ πάθος, καὶ τῶν ἔργων ἐκ νεκρῶν, καὶ τῶν ἐνοπαρῶν εἰς τὸς ἑρᾶν ἀνέληψιν τοῦ ἡρακλεῶς Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν καὶ τῶν ἐκ τῆς ἑρᾶν ἐν τῇ δόξῃ τοῦ πατρὸς παρῆσαν αὐτοῦ, ὅτι τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πίσιν ἀνδραπότηθι, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ καὶ τῶν ἐνδοκίμων τοῦ πατρὸς τοῦ αἰῶνος πᾶν γόνυ καὶ μύμη ἐπερσνίῳ καὶ ὀπτηρίῳ καὶ ὑποχθονίῳ, καὶ πᾶσα γλῶσσα ὁμολογησῇται αὐτῷ, καὶ κέινῃ δικαίαν ἐν τοῖς πᾶσι ποιήσῃται τὰ μὲν πνῦμα καὶ τὴν πονηρίαν, καὶ ἀγγέλους τὸς ἐξυλαβεσθῆντας, καὶ ἐν ὑπερασίᾳ γαρύτας, καὶ τὸς ἀσθεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφημους, ἢ ἀνθρώπων εἰς τὸ αἰῶνον πῦρ πέμψῃ, τοῖς δὲ δικαίοις καὶ ὁσίοις, καὶ τὰς ἐνδοκίμων αὐτοῦ τελειοποιήσει καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμνησκόσῃ τοῖς ἀπ' αἰῶνός, τοῖς δὲ ἐκ μετάνοιας ζῶντες καὶ ἁμάρταν, ἀρταροσίαν δωρήσῃται καὶ δόξαν αἰῶνιον ποιήσει. Irenaeus, lib. 1. c. 2. p. 35.

Credo in unum Deum fabricatorem Cœli ac Terræ, & omnium quæ in eis sunt, per Christum Jesum Dei Filium, qui propter eminentissimam erga Figmentum suum dilectionem, eam quæ esset ex Virgine, generationem sustinuit, ipse per se hominem adunans Deo, & passus sub Pontio Pilato, & resurgens, & in claritate receptus, in gloria venturus Salvator eorum qui salvantur, & Judex eorum qui judicantur, & mittens in ignem æternum transfiguratores veritatis, & contemptores patris sui & adventus ejus. *Irenæus, lib. 3. cap. 4. p. 172.*

Regula est autem Fidei, ut jam hinc quid credamus, profiteatur, illa scilicet, qua creditur unum omnino Deum esse, nec alium præter mundi creatorem, qui universa de nihilo produxerit per verbum suum, primo omnium amissum: id verbum Filium ejus appellatum in nomine Dei, varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex spiritu patris Dei & virtute in Virginem Mariam, carnem factum in utero ejus, & ex ea natum, egisse Jesum Christum, exinde prædicasse novam legem & novam promissionem Regni Cœlorum, virtutes fecisse, fixum cruci tertio die resurrexisse, in cœlos ereptum, sedere ad dexteram patris, misisse vicariam vim spiritus sancti, qui credentes agant, venturum cum claritate ad sumendos sanctos in vitæ eternæ, & promissorum cœlestium fructum, & ad Prophanos judicandos igni perpetuo, facta utriusque partis resurrectione cum carnis restitutione.

Hæc

Hæc regula a Christo — instituta nullas habet apud nos quæstiones, nisi quas hæreses inferunt, & quæ hæreticos faciunt. *Tertul. de Præscript. advers. Hæret. p. 73.*

Unicum quidem Deum credimus, sub hac tamen dispensatione quam *ὁικονομία* dicimus, ut unicus Dei sit & Filius Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil, hunc missum a patre in Virginem, & ex ea natum hominem & Deum, filium hominis & filium Dei, & cognominatum Jesum Christum, hunc passum, hunc mortuum & sepulcrum secundum scripturas, & resuscitatum a Patre, & in cælo resumptum, sedere ad dexteram patris, venturum judicare vivos & mortuos, qui exinde miserat secundum promissionem suam a patre spiritum sanctum Paracletum, sanctificatorem fidei eorum qui credunt in patrem, & filium, & spiritum sanctum. Hanc regulam ab initio Evangelii decucurrisse, &c. *Tertul. advers. Praxean. p. 316.*

Regula Fidei una omnino est, sola immobilis & irreformabilis credendi scilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum, natum ex Virgine Maria, crucifixum sub Pontio Pilato, tertio die resuscitatum a mortuis, receptum in cælis, sedentem nunc ad dexteram patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem. *Tertullian de Virginib. veland. p. 385.*

Πιστεύον ὅτι ὁς ἔστιν ὁ Θεός, ὁ τὰ πάντα κτίσας καὶ
καταστρώσας καὶ ποιήσας ἐκ τῶ μὴ ὄντος εἰς τὸ εἶναι τὰ
πάντα, καὶ δὲ καὶ πιστεύειν ὅτι Κύριος Ἰησοῦς Χριστός καὶ
πάση τῇ αἰᾷ αὐτῷ καὶ τὴν θηότητα καὶ τὴν ἀνθρωπότητα
ἀληθεῖα διὰ καὶ εἰς τὸ ἵσον πρὸς τὸν πατέρα καὶ ὅτι
ἀνεξέστοι ὄντες κολλώμεθα μὲν ἐφ' οἷς ἀμαρτάνομεν π-
νώμεθα. ἢ ἐφ' οἷς ἐν πάρεσσι. Origen. Comment. in
Johan. Tom. 32. p. 397. Vol. 2.

Unus Deus est, qui omnia creavit, atque
composuit, quique ex nullis fecit esse universa,
Deus a prima creatura & conditione mundi
omnium justorum, Adam, Abel, Seth, Enos,
&c. & quod hic Deus in novissimis diebus, si-
cut per Prophetas suos ante promiserat, misit
Dominum nostrum Jesum Christum, primo
quidem vocaturum Israel, secundo vero etiam
gentes post perfidiam populi Israel. Hic Deus
justus & bonus pater domini nostri Jesu Christi,
Legem & Prophetas & Evangelia ipse dedit,
qui & Apostolorum Deus est, & veteris & no-
vi Testamenti : Tum deinde quia Jesus Christus
ipse qui venit, ante omnem creaturam natus ex
patre est : Qui cum in omnium conditione pa-
tri ministrasset (per ipsum enim omnia facta
sunt) novissimis temporibus seipsum exinaniens
homo factus est, incarnatus est cum Deus esset,
& homo mansit quod Deus erat. Corpus as-
sumpsit corpori nostro simile, eo solo differens,
quod natum ex Virgine & Spiritu sancto est, &
quoniam hic Jesus Christus natus & passus est
in veritate, & non per imaginem, communem
hanc mortem vere mortuus est ; vere enim a
morte

morte resurrexit, & post resurrectionem conversatus cum Discipulis suis assumptus est.

Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum sanctum, in hoc non jam manifeste discernitur, utrum natus aut innatus. Sed inquirenda jam ista pro viribus sunt de Sacra Scriptura, & sagaci perquisitione investiganda, sane quod iste Spiritus sanctus unumquemque sanctorum vel Prophetarum, vel Apostolorum inspiravit, & non alius Spiritus in veteribus, alius vero in his, qui in adventu Christi inspirati sunt, manifestissime in Ecclesiis prædicatur. Post hæc jam, quod anima substantiam, vitamque habens propriam, cum ex hoc mundo discesserit, & pro suis meritis dispensabit, siue vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint; siue igne æterno ac suppliciis mancipanda, si in hoc eam scelerum culpa detorserit. Sed & quia erit tempus resurrectionis mortuorum, cum corpus hoc quod in corruptione seminatur surget in incorruptione, & quod seminatur in ignominia, surget in gloria. *Origen. in Proem. lib. πρὸς ἀρχαί.*

Credis in Deum Patrem, Filium Christum, Spiritum Sanctum, remissionem peccatorum, & Vitam Æternam per Sanctam Ecclesiam? *Cyprian. Epist. 76. §. 6. p. 248.*

Εἰς Θεὸν πατέρα λόγον ζωῆς, σοφίας ὑψίστης, καὶ δυναμῆος, καὶ χαριστικῆς αἰδίας, τέλει τελεῖς γεννῆσαι, πατέρα υἱὸν μονογενῆς, εἰς κύριον, μόνον ἐν μόνῳ, Θεὸς ἐν Θεῷ, χαριστικῆς καὶ σκευῆς τῆς διότις, λόγος ἐνεργῆς, σφραγὶς

οὐκ ἔστι τῶν ὅλων συστάσεως πειραστική, καὶ δύναμις τῶν ὅλων
 κτίσεως ποιητική, υἱὸς ἀληθινὸς ἀληθινῶ πατρὸς, ἀόρατος
 ἀεὶ ὤν, καὶ ἀφθαρτός ἀφθάρτου, καὶ ἀθάνατος ἀθανάτου,
 καὶ αἰδώς αἰδώς καὶ ἐν παντί μακάριος, ἐκ Θεοῦ τῷ ὑπαρξί
 ἔχων, καὶ δι' υἱὸν πατρὸς, δηλαδὴ τοῖς ἀνθρώποις ἐκὼν
 τῷ υἱῷ, τελεία τελεία ζωὴ, ζώντων αἰτία, πηγὴ ἀγά-
 ἀς, ἀγιασμοῦ χρηρὴς, ἐν ᾧ φανερεῖται Θεὸς ὁ πατὴρ
 ὁ ὅτι πάντων καὶ ἐν πᾶσι καὶ Θεὸς ὁ υἱὸς ὁ διὰ πάντων,
 τεὰς τέλει, δόξα καὶ αἰδοῦσι καὶ βασιλεία μετ' αἰώνων
 ἀμήν ἀπαλοῖς μακάριον. Gregor. Neocæsar.

§. 7. These are all the Creeds that I have met with, in which the Words are various, but generally recurring to the same Sense: It would be too tedious to translate them all; wherefore I shall sum them up in the Creed, commonly call'd the Apostles, and thereby shew their Congruity and Agreement, as also, what is in the Apostles Creed more than in these. Now the Articles of the Apostles Creed, that are to be found in the foremention- ed Creeds, are as follows:

*I believe in God the Father Almighty, Ma-
 ker of Heaven and Earth, and in Jesus Christ
 his only Son our Lord, who was conceived by the
 Holy Ghost, born of the Virgin Mary, suffered
 under Pontius Pilate, was crucified, dead, and
 buried—— The Third Day he rose again from
 the Dead, ascended into Heaven, sitteth at the
 Right Hand of God the Father Almighty, from
 whence he shall come to judge both the Quick and
 the Dead. I believe in the Holy Ghost, the
 Holy Catholick Church —— the Forgiveness of
 Sins*

Sins, the Resurrection of the Body, and the Life everlasting.

Here are now two Clauses of our present Creed wanting, *viz. He descended into Hell, and, The Communion of Saints.*

§. 8. If we would know how they were added, we must first consider how the whole Creed was framed, which I conceive was done these two ways.

First, Some of the Articles were derived down from the very Days of the Apostles.

Secondly, Others were afterwards added in opposition to Heresies, as they sprung up in the Church.

First, Some of the Articles were derived down from the very Days of the Apostles; such were these, *I believe in God the Father,* (or as the Greek Creeds read it, *in one God, the Father,* in opposition to the Polytheism of the Heathens) *and in Jesus Christ his only begotten Son our Lord: I believe in the Holy Ghost, the Resurrection of the Body, and the Life everlasting.* For in the Days of the Apostles, as well as afterwards, it was the Practice at Baptism, to demand the baptized Person's assent to the fundamental Articles of the Christian Faith, as *Philip* did the Eunuch; *Acts* 8. 37. amongst which Fundamentals we may be certain they reckoned the Doctrine of the Trinity,

ty, because they were baptized in the Name, and Dedicated to the Service of the Trinity; and that of the Unity of the Godhead, because it was the great drift and design of their Preaching to overturn the Pagans multiplicity of Deities; and that of the Resurrection of the Body, and the Life everlasting, because that was the Characteristick or Peculiar Doctrine of the Christian Religion, by which it was eminently distinguished from other Sects and Opinions, and was the only Comfort and support of the Christians under their Sufferings and Martyrdoms, according to that of St. Paul, 1 Cor. 15. 29. *If the Dead rise not at all, why are they then baptized for the Dead?*

As for the other Articles of the Creed, viz. Such as are predicated of Christ, as, *His being conceived of the Holy Ghost, born of the Virgin Mary, &c.* and those other two, *The Holy Catholick Church, and, The Forgiveness of Sins, I* conceive them to be introduced the second way, viz. in opposition to Heresies, as they sprung up in the Church, as, *was conceived by the Holy Ghost, in opposition to the Carpocratians, Ebionites, and Cerinthians, who taught that Christ was born in the ordinary and common way as other Men and Women are: Was born of the Virgin Mary, suffered under Pontius Pilate, &c.* in contradiction to the *Docetae, Simonians, and others, who affirmed Christ to be a Man, not really, but only Phantastically, or in appearance; of which Hereticks*

Ignatius ¹ speaks, and against them his fore-mentioned Creed seems

¹ Ἀπὸ τῶν πρῶτων λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι.
Epist. ad Smirn. p. 2.

particularly to be levelled, *The Remission of Sins*, against the *Basiliadians*, who held that not all Sins, but only involuntary ones would be remitted; or rather against the *Novatians*, who denied remission to the Lapsed: *The Holy Catholick Church*, to exclude thereby all Hereticks and Schismatics from being within the Pale thereof.

By these two ways then was the Creed composed, and by the latter hereof were those two Articles introduced, of Christ's Descent into Hell, and of the Communion of Saints. The Communion of Saints was brought in last of all. The Descent into Hell towards the latter end of the Fourth Century, into the manner and occasion whereof, as also the intent and meaning of this Article, I had designed once to enquire, having made some Collections concerning it; but finding I should be then forc'd to pass the Limits of my prescribed time, I have thought it expedient to omit it, and to return to those Points, from whence I have so long digressed.

C H A P. IV.

- §. 1. Of Godfathers. §. 2. Exorcism preceded Baptism : The Form and Reason thereof. §. 3. Next came Baptism its self : The Sacramental Water consecrated by Prayer. §. 4. The Person Baptized in the Name of the Trinity. §. 5. Immersion, or dipping, generally used. §. 6. Sometimes Perfusion, or Sprinkling. The Validity thereof considered. §. 7. After Baptism followed Prayers.

§. 1. **H**AVING in the former Chapter made a little Digression, I now return to the matter that first occasioned it, which was, the Questions proposed to the Persons to be Baptized, unto which Adult Persons answered for themselves, and *Susceptors*, or *Godfathers*, for Children. Of these *Susceptors*, or *Sponsors*, *Tertullian* speaks, where he thus adviseth the delay of Childrens Baptism,

What necessity is there that Sponsors should expose themselves to danger, who through Death may fail of the Performance of their Promises, or may be deceived by the wicked Disposition of those they promise for ? Whether

Quid enim necesse est sponsores etiam periculo ingeri, qui & ipsi per mortalitatem destituere promissiones suas possunt, & proventu malæ indolis falli ? De Baptism. p. 603.

the use of *Sponsors* was from the Apostles Days, I cannot determine, unless the Nega-

tive may be conjectured from *Justin Martyr*, *Tertullian's* Senior by Fifty Years, who when he enumerates the Method and Form of Baptism, says not one Word of Sponsors or God-fathers, as may be seen in his Second Apology, Pag. 93, 94.

§. 2. When these Questions and Answers were ended, then followed Exorcization, the manner and end whereof was this: The Minister put his Hands on the Persons Head that was to be Baptized, and breathed in his Face, implying thereby the Exorcization, or expelling of the Devil or Evil Spirit from him, and a preparing of him for Baptism and Confirmation, when and where the good and holy Spirit was conferred and given.

This Practice I find mentioned by *Clemens Alexandrinus*, who speaks
 * *Theodot. Epitom. p.* of the ² τὸ Ἐξορισμὸν, or
 573. Exorcism before Baptism, but more fully by

some of those Bishops that were present at that famous Council of *Carthage*, held Anno 258. in whose Determinations, Exorcization is required as previous and antecedent to Baptism. Thus in that of *Crescens* Bishop of *Cir-*

ta, ³ I judge, saith he,
 * Censeo omnes Hæreticos & Schismaticos qui
 ad Catholicam Ecclesiam voluerint venire,
 non ante ingredi, nisi
 exorcizati & baptizati
 prius fuerint. *Apud Cyprian. p. 445.*
 that all Hereticks and
 Schismaticks, who would
 come to the Catholick
 Church, are not to be ad-

mitted,

mitted, till they have been first Exorcized and Baptized. So also said Lucius Bishop of Thebesse, ⁴ It is my Opinion that all Hereticks are to be exorcized and baptized. And thus more clearly Vincentius Bishop of Thibaris, ⁵ We know Hereticks to be worse than Heathens. If therefore they would turn and come to the Lord, we have a Rule of Truth, which the Lord commanded the Apostles, saying; Go, in my Name, lay on Hands, and cast out Devils, (Mark 16. 17.) And in another place, Go and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost, (Matth. 28. 19.) Therefore first let them come by Imposition of Hands in Exorcism, and then by the Regeneration of Baptism, that so they may be made Partakers of Christ's Promises; but otherwise I think they cannot.

⁴ Hæreticos— censeo exorcizandos & baptizandos esse. *Ibid.* p. 447.

⁵ Hæreticos scimus peiores esse quam ethnicos, si ergo conversi ad Dominum venire voluerint, habemus utique regulam veritatis, quam Dominus præcepto divino mandavit Apostolis, dicens: Ite in nomine meo, manum imponite, Dæmonia expellite; & alio loco, ite, docete gentes, baptizantes eos in nomine Patris & Filii, & Spiritus sancti; ergo primo per manus impositionem in exorcismo; secundo per Baptismi regenerationem, tunc possunt ad Christi pollicitationem venire: alius autem fieri censeo non debere. *Ibid.* p. 447.

From this last Determination we may observe the Reason of these Exorcisms, which arose from a misunderstanding of Christ's Valedictory Speech to his Disciples in Mark 16,

17, &c. In the 16th Verse of that Chapter he commanded them to go forth preaching the Gospel, and to Baptize, which was to be an unalterable, perpetual Ministration to the end of the World. Then he proceeds to tell them, v. 17, 18. that for the speedier propagation of the Gospel, and that the Heathens might the more readily embrace it, he would confer on them, and the first Preachers thereof, the Gift of working Miracles, that in his Name they should cast out Devils, and speak with new Tongues, as they most eminently did at the Day of Pentecost; That they should take up Serpents, as *Paul* did at *Malta* without receiving any Injury; and if they drunk any deadly thing, it should not hurt them; They should lay Hands on the Sick, and they should recover: All which they did, as Ecclesiastical Histories abundantly testify; and *St. Mark* closes this Chapter, and his Gospel, with saying, that when the Apostles went forth and Preached, *the Lord wrought with them, and confirmed the Word with Signs following.* So that these were extraordinary Actions peculiarly promised to the Apostles and first Preachers of the Faith of Christ.

But now it is evident from the forementioned Determination of *Vincentius* Bishop of *Thibaris*, that in his Age, they apprehended them to be like Baptism, ordinary and standing Administrations in the Church, and so mistaking in the Sense of the fore-cited Text, introduced for an ordinary and constant Practice, that which was promised by Christ for an extraordinary

dinary and miraculous Gift. Christ promised his Apostles, the miraculous Power of casting Devils out of Bodies possessed by them: But these Fathers understood this Promise of the common Spiritual Effects of the Gospel, which, where it is believingly received, delivers that Person from the Delusion and Dominion of the Devil, under which we all naturally are, being by Nature Children of Wrath; and for the Declaration of this invisible Freedom and Deliverance, which they all thought to be in or about Baptism, they made use of this external Sign of Exorcism just before Baptism, to declare thereby, that now the unclean Devil with all his Power and Tyranny was cast out of that Person, who was now going in and by Baptism, to be consecrated to the Service of a better Master, viz. of the Blessed Trinity, Father, Son, and Holy Ghost, God blessed for evermore.

§. 3. When Exorcization was finished, then came Baptism its self; and the Person being ready to be Baptized, the Minister, by Prayer, consecrated the Water for that use, because it was not any Water, but

only ⁶ that Water, as *Sedatus* Bishop of *Turbo* writes, which is sanctified in the Church by the Prayers of the Minister, that washeth away Sin. It is true indeed, as *Tertullian* writes, ⁷ That any Wa-

⁶ Aqua Sacerdotis prece & Ecclesia sanctificata abluit delicta. *Ad. Concil. Carthag. apud Cyprian. l. 440.*

⁷ Omnes Aquæ de pristina Originis Prærogat-
ters

tiva Sacramentum sanctificationis consequuntur invocato Deo, supervenit enim statim Spiritus de Cœlis & aquis superest sanctificans eas. *E.c. De Baptism. p. 598.*

* Oportet ergo mundari & sanctificari aquam prius a Sacerdote ut possit Baptismo suo peccata hominis qui baptizatur abluere. *Epist. 70. §. 2. p. 211.*

ters may be applied to that use, but then God must be first Invoked, and then the Holy Ghost presently comes down from Heaven, moves upon them, and sanctifies them. Wherefore, saith Cyprian, ⁸ The Water must be first cleansed and sanctified by the Priest, that by its washing it may wash away the Sins of Man that is Baptized.

§. 4. The Water being Consecrated, the Person was then Baptized in the Name of the Father, of the Son,

and of the Holy Ghost. So writes Justin Martyr,

* Ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. Ἰησοῦ χριστοῦ καὶ τοῦ βαπτισμοῦ αἰνῶν, τὸ ἐν πνεύματι καὶ τὸ ἐν ὁρῶν. *Apolog. 2. p. 94.*

² They are baptized in the Name of God the Father, Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost. For as Clemens Alexandrinus

* Διὰ τριῶν ὀνομάτων πέποις τὸ ἐν φθορᾷ τεῖα καὶ ἀπὸ πάσης καὶ οὐσίας καὶ ἀκαρτερίας. *Theod. Epitom. p. 573.*

says, ¹ The baptized Person by this Dedication to the Blessed Trinity, is delivered from the corrupt Trinity, viz. The Devil, the World, and the Flesh,

and is now Sealed by the Father, Son and Holy Ghost. This Baptizing in the Name of the Tri-

nity, Origen terms, ² The Invocation of the Adorable Trinity.

* τῆς ἀεικαυχῆς τριᾶδος ἐκκλησίας. *Comment. in Johau. Vol. 2. Tom. 8. p. 124.*

§. 5. As for the Quantity of Water employed in Baptism, that is, whether they sprinkled or dipped; to me it seems evident, that their usual Custom was to immerse or dip the whole Body. When St. Barnabas describes a baptized Person by his going down into the Water,

² *We go down, saith he,*

into the Water full of Sin and Filth, but we ascend with Fruit and Benefit in our Hearts. And so Tertullian represents baptized Persons, as,

³ *entred into the Water. And as*

⁴ *let down into the Water. And Justin Martyr describes the same*

⁵ *by being washed in Water; and calls the place where they are baptized*

⁶ *a washing-place, or a Bath; whence Firmilian*

inveighing against the Baptism of Hereticks, condemns it as carnal, and as being upon that account no whit

⁷ *different from the Baptism or washing of the Jews, which they used as a common and ordinary Bath to wash away the Filth of their Bodies.*

² Ἡμεῖς μὲν κατὰ βαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπτει, καὶ ἀναβαίνομεν καὶ ποροῦντες ἐν τῇ καρδίᾳ. Epist. Cathol. §. 9. p. 235.

³ Aquam ingressi. De Spectaculis, p. 583.

⁴ In aqua demissus. De Baptismo. p. 597.

⁵ Ἐν τῷ ὕδατι λελεῖν ποιεῖν. Apolog. 2. p. 94.

⁶ Ibidem ut supra.

⁷ Nihil differt a Judæorum Baptismo, quo sic illi utuntur, & eo tantum communi & vulgari lavacro tantum foedolaventur. Apud Cyprian. Ep. 75. §. 11. p. 239.

§. 6. But though Immersion was their usual Custom, yet Perfusion or Sprinkling was not accounted unlawful; but in cases of necessity that was used, as in Clinic Baptism, which was, when sick Persons, whose Deaths they apprehended, were Baptized in their Beds, as *Novatian*⁸ being sick, and near

* Νόσω πεπεσὼν χαλεπῇ καὶ σποτανεῖσθαι ὅσον ἐδύπω νομιζόμενον, ἐν αὐτῇ τῇ κλίνῃ ἢ ἐκείῳ περὶ τοὺς ἐλαβε. Epist. Cornel. ad Fabium Antioch. apud Euseb. lib. 6. cap. 43. p. 244.

Death, as was supposed, was Baptized in his Bed by Perfusion, or, Pouring on of Water.

It is true indeed, this Baptism was not generally esteemed as perfect, as the more solemn Baptism; for which Reason it was a Custom in some Churches, not to advance any to Clerical Orders, who had been so Baptized; an Instance whereof we have in the Church of *Rome*, where the Ordination of

Novatian to be a Presbyter, was⁹ opposed by all the Clergy, and by many of the Laity, as unlawful, because of his Clinic Perfusion. But yet that they held it not altogether, or absolutely unlawful to be done, appears from that on the Intreaties of the

9 Διακωνύμενον ὑπὸ πλείστον τῶν κλήρων, ἀλλὰ καὶ λαϊκῶν πολλῶν, ὥστε μὴ εἶδεν ὡς ἔδει κλίνης διὰ νόσον περὶ τοὺς ἐλαβε. Epist. Cornel. ad Fabium Antioch. apud Euseb. lib. 6. cap. 43. p. 245.

Bishop, they consented that he should be ordained, as he accordingly was: And *Cyprian* in a set Discourse on this Subject, declares, that he thought this Baptism to be as perfect and valid,

valid, as that done more solemnly by Immerfion; for when one *Magnus* writ to him, defiring his Opinion, whether those were truly baptized, who, through their Infirmities, were not dipt, but only perfused or aspers'd, he answer'd:

Nos quantum concipit mediocritas nostra, æstimamus in nullo mutilari & debilitari posse divina beneficia, nec minus aliquid illic posse contingere, ubi plena & tota fide & dantis & fumentis accipitur, quod de divinis muneribus hauritur. Neque enim sic in Sacramento Salutari delictorum contagia, ut in lavacro carnali & seculari sordes cutis & corporis abluuntur, ut aphronitris, & cæteris quoque adjumentis, & Solio & Piscina opus sit, quibus ablui & mundari corpusculum possit. Aliter pectus credentis abluatur, aliter mens hominis per fidei merita mundatur. In Sacramentis salutaribus necessitate cogente, & Deo indulgentiam suam

That as far as he could conceive, he apprehended that the Divine Benefits could in no wise be mutilated, or weakned, nor that less thereof could be bestowed, where the Divine Gifts are received with a sound and full Faith, both of Giver and Receiver: For in Baptism, the Spots of Sin are otherwise washed away, than the Filth of the Body in a Secular and Carnal Bath is, in which there is need of a Seat to sit upon, of a Vat to wash in, of Soap, and other such like Implements, that so the Body may be washed and cleansed; but in another manner is the Heart of a Believer

largiente, totum creden-
tibus conferunt Divina
compendia. Nec quem-
quam movere debet,
quod aspergi vel perfun-
di videantur ægri, cum
gratiam dominicam con-
sequuntur, quando Scrip-
tura sancta per Ezechielem
Prophetam loquatur &
dicat, & aspergam super
vos aquam mundam, &
mundabimini ab omnibus
immunditiis vestris, &
ab omnibus simulachris
vestris emundabo vos, &
dabo vobis cor novum, &
Spiritus novum dabo in
vobis. Item in Nume-
ris, & homo qui fuerit
immundus usque ad ves-
peram, hic purificabitur
die tertio, & die septimo
& mundus erit; si au-
tem non fuerit purifica-
tus die tertio, & die sep-
timo, non erit mundus,
& exterminabitur anima
illa de Israel, quoniam a-
qua asperfusionis non est
super eum sparsa. Et
iterum, & locutus est
Dominus ad Moysen, di-
cens, accipe Levitas de

liever washed, other-
wise is the Mind of a
Man purified by the
Merits of Christ. In
the Sacraments of Sal-
vation through the In-
dulgence of God in
Cases of Necessity, the
Divine Abridgments
convey the whole to
those that believe;
Nor let any one think
it strange, that the
Sick, when they are
Baptized, are only
perfused or sprinkled,
since the Scripture
says, by the Prophet
Ezekiel, Chap. 36.
v. 25, 26. I will sprin-
kle clean Water upon
you, and ye shall be
clean; from all your
Filthinesses, and from
all your Idols will I
cleanse you; a new
Heart also will I give
you, and a new Spirit
will I put within you.
Also it is said in
Numbers, chap. 19.
19, 20. And the Man
which shall be unclean
to the Evening, he
medio

med
purif
cies
eord
eos
& it
onis
de
quod
taris
quan
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medio Filiorum Israel, & purificabis eos, & ita facies eis purificationem eorum, circumsparges eos aqua purificationis; & iterum, aqua asperfusionis purificatio est. Unde apparet asperfusionem quoque aquæ instar salutaris lavacri obrinere; & quando hæc in ecclesia fiunt, ubi sit & dantis & accipientis fides integra, stare omnia & consummari ac perfici posse maiestate Domini & Fidei veritate. *Epist. 76. §. 9.* p. 249, 250.

shall be purified the third Day, and the seventh Day, and he shall be clean; but if he shall not be purified the third Day, and the seventh Day, he shall not be clean, and that Soul shall be cut off from Israel, because the Water of Asperfusion hath not been sprinkled on him. And again the Lord spake unto Moses, Numb. 8. v. 6, 7. Take the Levites from among the Children of Israel, and cleanse them;

and thus shalt thou do unto them to cleanse them, sprinkle Water of Purifying upon them. And again, the Water of Asperfusion is Purification: From whence it appears, that sprinkling is sufficient instead of Immersion; and whensoever it is done, if there be a sound Faith of Giver and Receiver it is perfect and compleat.

And a little after in the same Epistle, the said Father argues the Validity of Baptizing by Sprinkling, because such as had been so Baptized, were never Baptized again.

Aut si aliquis existimat eos nihil consecutus, If, saith he, any shall think that such
eo

eo quod aqua salutari tantum perfusi sunt, sed inanes & vacuos esse; non decipiantur, & si incommodum languoris evaserint & convaluerint, baptizentur. Si autem baptizari non possunt, qui jam baptismo Ecclesiastico sanctificati sunt, cur in fide sua & Domini indulgentia scandalizantur? *Idem Ibid. §. 10. p. 250.*

have not obtained the Grace of God, but are void and empty thereof, because they have been only Perfused with the Saving Laver; Let not such then that have been so Baptized, deceive themselves; but if they recover their Health, let them be Baptized; but if they cannot be Baptized, as having been already

Sanctified with the Ecclesiastical Baptism, why then are they scandalized in their Faith, and in the Mercy of God?

So that Sprinkling or Perfusion was esteemed valid, and seems to be always used in Cases of Necessity, as Immersion was in their ordinary Publick Baptism, when as *Tertullian*

** Ter mergitmur. De Coron. Milit. p. 336.*

writes, 'they dipped the Baptized Person three times under Water, that

is, dipping him once

*at the naming of each Person of the Holy Trinity. * We are, says the foresaid Father, dipped at the naming of each Person.*

** Nec semel, sed ter, ad singula nomina in personas, singulas tingimur. Advers. Prax. p. 229.*

§. 7. When Baptism was over, the Person that had been then Baptized, as *Justin Martyr* relates

relates it, ³ was received into the number of the Faithful, who then sent up their Publick Prayers to God for all Men, for themselves, and for him that had been Baptized.

After which the Baptized Person, as the said Father goes on to write,

was admitted to receive the other Sacrament of the Lord's Supper with the rest of the Faithful. So that in *Justin Martyr's* Age, at least in his Country at that Season, it seems very probable that there followed only Prayers after Baptism: But not long after his time, we meet with many other Ceremonies then used, which because they have some Relation to our present Controversies, I shall mention in the following Chapter.

Ἡμεῖς δὲ μὲν τὸ ἔπος
λέγουσι ὅτι πεπιστωμένον καὶ
συγγελαστέθειμένον ὅτι
τὰς λειτουργίας ἀδελφεὰς
ἀρχομεν ἐνταῦθα συνηγμένους
εἰς κοινὰς εὐχὰς ποιῶ-
ντες ὅσοι ἐστὶν τῶν ἐκ τῆς
ἐκκλησίας καὶ τῶν
ἐκ τοῦ κόσμου πάντων ἐυπρόσως.
Apolog. 2. p. 97.

C H A P. V.

§. 1. *After Baptism followed Chrismation, or Unction.* §. 2. *Then Signation, or Signing with the Sign of the Cross.* §. 3. *Then Imposition of Hands, or Confirmation.* §. 4. *Their Reasons for Unction.* §. 5. *For Signation:* §. 6. *For Imposition of Hands* §. 7. *Confirmation immediately followed Baptism.* §. 8. *Presbyters confirmed as well as Bishops.* §. 9. *Confirmation reiterated.*

§. 1. **A**S for those Rites that succeeded Baptism, and which we find first mentioned in *Tertullian*, they were in number three, viz. *Unction, Signation, and Imposition of Hands*; or if the Reader pleases, he may call them all by the Name of Confirmation.

Touching Unction or Chrismation, *Tertullian* thus writes, ¹ *As*

¹ *Egressi de lavacro perungimur benedicta Unctione— in nobis carnaliter currit unctio, sed spiritualiter proficit. De Baptism. p. 599, 600.*

² *Ungi quoque necesse est eum, baptizatus sit, ut accepto Chrismate, id est, Unctione, esse Unctus Dei, & habere in se gratiam Christi possit. Epist. 70. §. 3. p. 211.*

soon as we are baptized, we are anointed with the blessed Unction— An external carnal Unction is poured upon us, but it spiritually advantages. And to the same purpose says his Follower Cyprian,² He that is baptized must of necessity be anointed, that having received the Chrism or Unction, he may be the Anointed of God, and

have him in the Grace of Christ.

§ 2.

§. 2. Under this Crismation was comprehend-
ed Signation, or the Signing of the Baptized
Person with the Sign of the Cross, which the
Minister performed with this Oyntment or
Chrism. So saith Ter-
tullian, ³ *The Flesh is a-*
nointed, that the Soul may
be consecrated. And then
it follows, The Flesh is
Signed, that the Soul may
be fortified. This Sign was made in the Fore-
head, as Cyprian observes, that King Uzias
for invading the Priest's
Office, ⁴ was smit with a
Leprosie on his Forehead,
and mark'd by an offended
God on that place where
those are mark'd whom
God Receives. Hence he
calls a Christians Fore-
head, ⁵ A Signed Fore-
head; and thus elegant-
ly exhorts the People
of Thibaris in Allusion hereunto, to take unto
themselves the whole Armour of God, menti-
oned Ephes. 6. 12. ⁶ To
take unto themselves for a
Covering for their Head,
the Helmet of Salvation,
that their Ears might be
fortified against their Per-
secutors Edicts, that their
Eyes might be strengthened
against the beholding of

³ Caro ungitur, ut a-
nima consecratur, caro
signatur, ut & anima
muniatur. *De Resurrect.*
Carnis. p. 31.

⁴ Lepre varietate in
fronte maculatus est, ea
parte corporis notatus
offenso Domino, ubi sig-
nantur qui Dominum
promerentur. *De Unit.*
Eccles. § 16. p. 301.

⁵ Frons cum Signo.
De Lapsis, § 1. p. 277.

⁶ Accipiamus quoque ad
tegumentum capitis Ga-
leam salutarem, ut mun-
tiantur aures, ne audiant
edicta feralia; muniantur
oculi ne videant detes-
tanda simulachra: mun-
tiatur frons ut signum
Dei incolume servetur.
Epist. 16. § 7. p. 156.

deestabls

detestable Images, that their Forehead might be⁵ Fortified, that so the Sign of God might be kept inviolable. So Pontius speaks of certain Confessors, who by the Cruelty of their Tormen-

⁷ Confessores frontium notatum secunda inscriptione signatos. In Vita cypriani.

tors⁷ had their Foreheads marked a Second Time.

It is observed by Tertullian, that the Devil strives to be God's Ape, imitating the Acts of his Worship and Service, and prescribing the same to his Deluded Adorers, as particularly in the Idolatrous Services

⁸ Tingit & ipse quosdam, utique credentes & fideles suos: expiationem delictorum de lavacro repromittit; & sic initiat Mithrae, signat illic in frontibus milites suos. De Praescript. advers. Haeret. p. 87.

of Mithras,⁸ whose Priests baptized some as his Believing and Faithful Servants, and Sign'd them in their Foreheads as his Soldiers.

§. 3. To Signation succeeded Imposition of Hands, or that which most properly we term Confirmation, which was, the Minister laid his Hands on the Head of the Party Baptized, Anointed and Signed, and prayed that the Holy Ghost would be pleased to descend, and rest upon him: This immediately followed Signation, as that did Unction. So saith Tertullian,

⁹ Caro ungitur, ut anima consecratur; caro signatur, ut & anima muniat; caro manus impositione adumbatur, ut & anima spiritu illuminetur. De Resurrect. Carnis. p. 31.

⁹ The Flesh is anointed that the Soul may be consecrated; the Flesh is Signed, that the Soul may be

De Resurrect. Carnis.

for.

fortified. The Flesh is overshadowed with the Imposition of Hands, that the Soul may be enlightened by the Spirit. And ¹ when the Unction is finished, then Hands are imposed, with Prayers invoking and inviting the Holy Spirit.

¹ Dehinc manus imponitur, per benedictionem advocans & invitans Spiritum sanctum. De Baptism. p. 600.

§. 4 Having thus briefly shewn what their Additional Acts to Baptism were, it will in the next place be necessary to enquire into the Grounds or Reasons of their usage of them; and first for Unction: This was taken from the Jewish Rites, where it was employed in the Instalment of the High Priest, to denote his Sacerdotal Consecration to the Service of God,

as Tertullian writes;

¹ This Unction is according to the Jewish Dispensation, wherein the High Priest was anointed with Oyl out of an Horn, as Aaron was by Moses. So

¹ De pristina Disciplina, quâ ungi oleo de cornu in Sacerdotio solebant, ex quo Aaron à Moyse unctus est. De Baptism. p. 600.

now in the times of the Gospel, all Christians being, as Tertullian says,

³ Priests to God and the Father. They were in resemblance thereunto consecrated by the anointing of Oyl to their Priesthood; as, as the foresaid Father expresses it, ⁴ The Flesh is anointed, that the Soul may be consecrated.

³ Nonne & Laici Sacerdotes sumus? Scriptum est, Regnum quoque nos & Sacerdotes Deo & Patri suo fecit. Exhort. ad Castitat. p. 457.

⁴ Caro ungitur, ut anima consecratur. De Resurrect. Carnis. p. 31.

From the Spiritual Unction also of God the Son, by God the Father, for which reason he was called *Christ*, or *Anointed*, they pleaded for their carnal and external Unction, as *Tertullian* saith,

Christus dicitur à Chrismate quod est unctio, quæ Dominò nomen accomodavit, facia Spiritualis, quia Spiritus unctus est à Deo patre, sicut in Acti: Collecti sunt enim vero in illa civitate adversus sanctum filium tuum quem unxisti: Sic & in nobis carnaliter currit unctio, sed spiritualiter proficit. De Bapt. p. 600.

• Ungi quoque necesse est eum, qui baptizatus sit, ut accepto Chrimonio, id est, Unctione, esse sanctus Dei, & habere in se gratiam Christi possit. *Epist. 70. § 3. p. 211.*

§. 5. As for Signation, or the signing with the Sign of the Cross: By this was denoted, That they were to be strong and valiant in the Cause of Christ, having their Hearts fortified and strengthened, as *Tertullian* observes,

7 Caro signatur, ut anima muniat. De Resurrect. Carnis. p. 31.

Jesus is called Christ from being anointed, which Unction was Spiritual, because whilst only a Spirit, he was anointed by the Father, as in the Acts. They are gathered together in this City against thy Holy Son, whom thou hast anointed; but our Unction is Carnal, though it spiritually profits.

Cyprian adds this further Reason for this Custom of Anointing, viz. 6 He that is Baptized, must of necessity receive the Chrism, or Unction, that so he may be the Anointed of God, and have in him the Gract of Christ.

7 The Flesh is Sign'd, that the Soul may be fortified. Hence this Sign was made

made on an open, visible place, on their Foreheads, which is the Seat of Courage and Confidence, implying thereby, that they ought courageously and constantly to fight like good Soldiers under the Cross of Christ; whence Tertullian says, that as the Christians, so the Priests of *Mithras* * *Sign'd the Foreheads of their Soldiers.*

* Signat illic in frontibus milites suos. *De præscript. adv. Hæret.* p. 87.

§. 6. As for the very Act of Confirmation, or Imposition of Hands, that was practised from an Opinion of the Imperfection of Baptism, that that did not convey the Graces of the Holy Spirit, but only prepared Persons for the reception of them, when they should be actually bestown in the Confirmation, for as Tertullian says, *2 We do not receive the Holy Ghost in Baptism, but being purified therein by the Angel, (alluding to the Angel that mov'd upon the Pool at Bethsaida) we are prepared for the Holy Ghost.* And, *1 When our Bodies are cleansed and blessed, then that most Holy Spirit willingly descends from the Father.* And *2 at the Imposition of Hands, the Soul is illuminated by the Spirit.*

* Non quod in aquis Spiritum Sanctum consequamur, sed in aqua emundati sub Angelo Spiritu sancto præparamur. *De Baptism.* p. 99.

* Tunc ille sanctissimus Spiritus super emundata & benedicta corpora libens à patre descendit. *Ibid.* p. 600.

* Caro manus impositione adumbratur, ut & anima spiritu illuminetur. *De Resurrect. Carnis.* p. 51.

Cyprian in his 74th Epistle, §. 6, 7, 8, discourses somewhat largely of this Custom of Confirmation; from whence I have observed this following Account

1 Non per manus impositionem quis nascitur, quando accipit Spiritum Sanctum, sed in baptismo, ut Spiritum jam natus accipiat, sicut in primo homine Adam factum est. Ante enim Deus eum plasmavit, & tunc insufflavit in faciem ejus flatum vitæ, nec enim potest accipi Spiritus, nisi prius fuerit qui accipiat. § 8. p. 230.

3 Every one in a state of Heathenism and Idolatry was considered as dead; wherefore when any one came from that state to the Christian Faith, he was said to live; which Life may be compared to a natural Life: As to compleat a Natural Life, there must be a Body and a Soul, so must the same be imagin'd in a Spiritual

Life: As in the first Creation, God first formed the Body of Man, and then breathed into him the Breath of Life; first made a fit Subject to receive the Soul, before the Soul its self was framed: So in the second Creation, God first prepares the Man, before he gives his Spirit; he first makes the Man a fit Temple for the Holy Ghost, before he gives the Holy Ghost. Now the way by which a Man is prepared and fitted, is by Baptism, by which he is cleansed and purged from Sin, and fitted for the Reception of the Spirit of God, in which respect he is to be regarded as a Body: The way by which the Holy Ghost is infused, which as a living Soul must actuate and direct that prepared Body, is by Prayer and Imposition of Hands, or by Confirmation. For as
Cyprian

Cyprian writes in the same place, ⁴ *Baptism alone cannot purge away Sins, or sanctifie a Man, unless he has also the Holy Ghost.* That is, has received Confirmation, as

it is frequently styl'd in Cyprian's Epistles. In the Decrees of the Council of *Carthage*, and in the Letter of *Cornelius* to *Fabius* Bishop of *Antioch*, extant in *Eusebius*, *Lib. 6. cap. 43.*

p. 244. This being the Regeneration of the Spirit, and Baptism the Regeneration of Water, both which our Saviour affirmed to be necessary, when he said unto *Nicodemus*, *John 3. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

As *Nemesianus* Bishop of *Thubunis* saith, one is not sufficient without the

other, ⁵ *the Spirit cannot operate without Water, nor the Water without the Spirit.* Therefore it was necessary to be regenerated by both Sacraments, viz. By Baptism and by Confirmation. Wherefore, as Cyprian exhorts,

we must pray, ⁶ *That those who are yet Earthly, may become Heavenly, and be born of the Water and the Spirit.* That is, be Baptized and Confirm-

⁴ *Peccata enim purgare, & hominem sanctificare aqua sola non potest, nisi habeat & Spiritum sanctum, § 7. p. 230.*

⁵ *Neque enim Spiritus sine aqua operari potest, neque aqua sine Spiritu — utroque Sacramento debere eos renasci in Ecclesia Catholica. Act. Concil. Carthag. apud Cyprian. p. 444.*

⁶ *Ut qui adhuc sunt prima natiuitate terreni, incipiant esse cœlestes, ex Aqua & Spiritu nati. De Orat. Dominic. § 12. p. 213.*

ed, which were the external Signs of Cleansing from Sin, and bestowing Grace, both being necessary to make a compleat Christian; for as

¶ Tunc enim demum plene sanctificari, & esse filii Dei possunt, si Sacramento utroque nascantur, cum scriptum sit, nisi quis natus fuerit ex Aqua & Spiritu, non poterit introire in regnum Dei. *Epist. 62. § 1. P. 216.*

to the Kingdom of God. So that though a Person was Baptized, yet they accounted his Christianity incomplete and imperfect till he was also confirmed: For which reason Corne-

¶ Νόσω περιποιῶν χαλεπὴν — ἐν αὐτῇ τῇ κλίνῃ ἢ ἐκκλῆστον ἐλάβεν, ἐν τῇ χρεὶν γενεῇ τῇ πιστῶν εἰληθεῖναι, ἔτι μὲν ἐδὲ σφῶν τοι πῶν ἔτοχε διαφυγῶν τὴν νόσον, ὧν χρεὶν καὶ λαμβάνειν χρῆται τῆς ἐκκλησίας χάριν· τὸ τε σφραγισθῆναι καὶ τὸ ἐπισκοπεῖν. *Epist. ad Fab. Antioch. apud Euseb. lib. 6. cap. 43. P. 244.*

the same Father writes, ¶ Then are Men truly sanctified, and fully become the Sons of God, when they are regenerated with both Sacraments, Baptism and Confirmation; according as it is written, Except a Man be born of Water and of the Spirit, he cannot enter in-

to the Kingdom of God. So that though a Person was Baptized, yet they accounted his Christianity incomplete and imperfect till he was also confirmed: For which reason Cornelius objects against Novatian, that he ^s could scarcely acknowledge him a complete Christian, because being baptized in his Bed, he had not received Confirmation, or the Addictionary Rituals to Baptism, nor did he ever after receive them.

Thus you see the Reasons they produced for this Usage, to fortifie which, they added some Examples of the Holy Writ, as *Tertullian* cites to this purpose the Example of Jacob

in ⁹ Genesis, who put his Hands on the Heads of Ephraim and Manasses, and blessed them. And

Cyprian urges that Instance of the Apostles, Acts 8. 15, 17. where,

after several of the Samaritans had been baptized by Philip, Peter and James conferred the Holy Ghost on them by Imposition of Hands,

They had no need again to be Baptized, saith he, having been baptized by Philip, but only what was wanting or lacking, was performed by Peter and John, which was, that by Prayer, and Imposition of Hands, the Holy Ghost should be conferred on them, which Custom, as he there adds, is now observed by us, that those who are Baptized in the Church, are offered to the Governours thereof, by whose Prayer and Imposition of Hands, they receive the Holy Ghost, and are compleated with the Lord's Seal. To this Practice also Firmilian

refers that action of St. Paul, in Acts 19. 5. Where on those who had been only Baptized by

* Est hoc quoque de veteri instrumento quo nepotes suos ex Joseph Eirem & Manassem, Jacob capitibus impositis & intermutatis manibus benedixerit. De Baptism. p. 600.

* Quia legitimum & ecclesiasticum, baptismum consecuti fuerant, baptizari eos ultra non oportebat: Sed tantummodo quod deerat id a Petro & Johanne factum est, ut oratione pro eis habita, & manu imposita, invocaretur & infunderetur super eos Spiritus sanctus. Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, pæpositis Ecclesiæ offerantur, & per nostram orationem ac manus impositionem Spiritum Sanctum consequantur, & signaculo dominico confirmentur. Epist. 73. § 8. p. 220.

John

¹ Eos qui ab Johanne baptizati fuerint, priusquam missus esset à Domino Spiritus Sanctus baptizavit denuo Spirituali baptismo, & sic eis manum imposuit, ut acciperent Spiritum sanctum. *Apud Cyprian Epist. 75. § 7. p. 237.*

² Invenimus hoc esse ab Apostolis custoditum, ut in domo Cornelii Centurionis super Ethnicos qui illic aderant, Fidei calore ferventes, descenderet Spiritus Sanctus, &c. *Epist. 75. § 1. p. 216.*

² John's Baptism, he transferred the Holy Ghost by Imposition of Hands. And Cyprian applies to Confirmation the Descent of the Holy Ghost, *Acts 10. 44.* ³ in miraculous Operations and Gifts of Tongues on Cornelius and his Friends, though they were not then Baptized.

So much now for the Reasons of Confirmation; all that I shall do more, is to add two or

three Observations concerning it.

§. 7. The first whereof is, That Confirmation was an immediate Consequent of Baptism; it was not deferred till many Years after, but was presently administered, as *Tertullian* writes,

⁴ Egredi de lavacro perungimur benedicta Unctione — dehinc manus imponitur. *De Baptism. p. 599. p. 600.*

⁴ As soon as we come out of the Baptismal Laver, we are anointed, and then we are confirmed. Else if they had not been so soon confirmed, they

must, notwithstanding their Baptism, according to their Opinions, as it hath been before demonstrated, have continued graceless, without the Adorning Gifts of the Holy Spirit, a long time, even as long as their Confirmation

was

was delayed, which to imagine concerning them is unreasonable and uncharitable.

Indeed in case of Necessity, when they had neither time nor conveniency it was waved, as Immersion was with respect to Baptism; but yet if the sick Person happened to recover, he was then to be confirmed, as is evident from the Case of *Novatian*, whom *Cornelius* accuses, because ⁶ that

when he was restored to his Health again, he was not confirmed according to the Canon of the Church. But otherwise Confirmation immediately, or at the same time followed Baptism.

οὐ μὴν ἐδὲ τῶ λοιπῶν
ἐτυχὲ διαφυγῶν τιμὴ νό-
σον, ὧν χρεὶ μεταλαμβάν-
ειν κτῆ. τὸ δὲ ἐκκλησίαις κα-
νόνα, τὸ τε σφραγισθῆναι
κατὰ τὸ ἐπισκόπου. *Apud*
Euseb. lib. 6. cap. 43. p.
244.

§ 8. From the former Observation there follows this, that not only the Bishop, but also his Presbyters or Curates did by his Permission, and in his Absence confirm: For if Confirmation always succeeded Baptism, then whenever Baptism was, there was also Confirmation. Now as for Baptism, we may reasonably suppose, that in a Church there were some fit to be baptized at least once a year; and sometimes it might happen that either the See was vacant, or the Bishop through Persecution might be absent from his Flock so long a time, as *Cyprian* was double the space; and if so, must no Persons have been Baptized within that time by reason of the Bishop's unavoidable Absence? That seems a little hard, since, as was said be-
fore,

fore, they esteemed Baptism and Confirmation necessary to Salvation, and to deprive those Souls of Salvation, that died within that time, because they had not been confirmed by the Bishop, which was impossible, would be too severe and uncharitable.

Besides, that Presbyters did Baptize, we have proved already; and since Confirmation was done at the same time with Baptism, it is very reasonable to conclude, that he that did the one, performed the other also.

But, that Presbyters did confirm, will appear most evidently from this very Consideration, *viz.* That the Imposition of Hands on Persons just after Baptism, which we call Confirmation, and the Imposition of Hands at the Restitution of Offenders, which we call Absolution, was one and the self same thing, Confirmation and Absolution being only terms that we make use of, to distinguish the different times of the Performances of the same Thing or Ceremony. The Thing or Ceremony was not different, Imposition of Hands was used both at one and the other, denoting the same Mystical Signification, *viz.* The Conferring of the Holy Ghost and his Graces on that Person on whom Hands were imposed: Only now to distinguish the time of this Imposition of Hands, whether after Baptism, or at the Reconciliation of Offenders; these two Terms of Confirmation and Absolution are used by us, the former to signify that used just after Baptism, and the latter, that that was employed at the Restitution of Penitents.

This

This now, *viz.* That Confirmation and Absolution were one and the self same thing, I shall presently prove : And then in the next place I shall shew, that with the Bishop, and sometimes without the Bishop, Presbyters did Absolve by Imposition of Hands. And if these two Points can be clearly manifested, it will evidently follow that Presbyters did confirm; for if there was no difference between Confirmation and Absolution, but only with respect to time; and if Presbyters at one time, *viz.* at Absolution conferred the Holy Ghost by Imposition of Hands, it is very unreasonable to deprive them of the same Power at the other time, which was at Confirmation. If Presbyters could at one Season bestow the Holy Spirit, it is very probable that they could do the same at the other also.

Now as to the first Point, *viz.* That there was no difference between Confirmation and Absolution, but that they were one and the self same thing; This will appear most evidently from the consideration of that famous Controversie, touching the Validity of Hereticks Baptism, between *Stephen* Bishop of *Rome*, and *Cyprian* Bishop of *Carthage*; or rather between the Churches of *Europe* and *Africa*, the Sum whereof was this, *Stephen* Bishop of *Rome* asserted, That those who were baptized by Hereticks, and came over to the Catholick Church, should be received only by Imposition of Hands. *Cyprian* Bishop of *Carthage* contended, that besides Imposition of Hands, they should also be baptized, unless that they had been before baptiz'd by the Orthodox, in
which

which Case Imposition of Hands should be esteemed sufficient. Now this Imposition of Hands they sometimes term that which we call Confirmation, and sometimes Absolution, promiscuously using either of those Expressions, and indifferently applying them, according as they pleased, in one place giving it the Title of Confirmation, and in another that of Absolution, which that they did, I shall endeavour to evince, by shewing ;

First, That they called this Imposition of Hands Confirmation.

Secondly, That they called it Absolution.

First, I shall prove that they called it Confirmation ; unto which end let us consider

⁊ Eos qui sint foris extra Ecclesiam tincti — quando ad nos, atque ad Ecclesiam quæ una est, venerint, baptizari oportere, eo quod parum sit eis manum imponere ad accipiendum Spiritum Sanctum, nisi accipiant & Ecclesiæ baptismum. Tunc enim verum plene sanctificari & esse Filii Dei possunt, si Sacramento utroque nascantur, cum scriptum sit, nisi quis natus fuerit ex Aqua & Spiritu non potest introire in regnum Dei. Epist. 72. § 1. p. 216.

these following Passages,

⁊ Those, says Cyprian, which are baptized without the Church, when they come unto us, and unto the Church which is but one, they are to be baptized, because the Imposition of Hands by Confirmation, is not sufficient without Baptism, for then they are fully sanctified, and become the Sons of God, when they are born with both Sacraments, according as it is written, Unless a Man be born again of the Water and of the Spi-

rit, he cannot enter into the Kingdom of God. To the same effect says Nemesianus Bishop of Thun-

buris,

munis, ⁷ Those do greatly err, who affirm that they ought only to be confirmed by Imposition of Hands, and so to be received, since it is manifest they must be regenerated with both Sacraments in the Catholick Church. And Secundinus Bishop of Carpis determined, that ⁸ on Hereticks who are the Seed of Antichrist, the Holy Ghost cannot be conferred by Imposition of Hands alone in Confirmation.

Stephen pleaded on his side, ⁹ That the very Name of Christ was so advantageous to Faith and the Sanctification of Baptism, that in what place soever any one was baptized in that Name, he immediately obtained the Grace of Christ. But unto this Firmilian briefly replies, That if the Baptism of Hereticks, because done in the Name of Christ, was sufficient to purge away Sins, why was not Confirmation, that was performed in the Name of

⁷ Malè sibi quidam interpretantur, ut dicant quod per manus impositionem Spiritum sanctum accipiant, & ne recipiantur, cum manifestum sit utroque Sacramento debere eos renasci in Ecclesia Catholica. *Act. Concil. Carthag. apud Cyprian. p. 444.*

⁸ Super filios alienos, & Soboles Antichristi Spiritum Sanctum per manus impositionem tantummodo non posse descendere. *Act. Concil. Carthag. apud Cyprian. p. 446.*

⁹ Sed in multum, inquit, proficit nomen Christi ad fidem & baptismi Sanctificationem ut quicumque & ubicumque in nomine Christi baptizatus fuerit, consequatur statim gratiam Christi, quando huic loco breviter occurri possit, & dici, quoniam si in nomine Christi valuit foris baptismus ad hominem purgandum, in ejusdem Christi nomine valere illic potuit & manus impositio ad accipiendum Spiritum Sanctum. *Apud Cyprian Epist. 75. § 16. l. 240.*

the same Christ, sufficient to bestow the Holy Ghost? And therefore it is thus eagerly argued by

1 Qui Hæreticis five Schismaticis patrocinantur, respondeant nobis habeant ne Spiritum Sanctum, an non habeant? Si habent, cur illic baptizatis, quando ad nos veniunt, manus imponitur ad accipiendum Spiritum Sanctum, cum jam utiq; illic acceptus sit ubi si fuit, dari potuit? Si autem foris cuncti Hæretici & Schismatici non habent Spiritum Sanctum, & ideo apud nos manus imponitur, ut hic accipiat, quod illic nec est, nec dari potest: manifestum est nec remissionem peccatorum dari per eos posse, quos constat Spiritum sanctum non habere. *Epist. 76. § 8. p. 249.*

the Spirit of God, and therefore we lay Hands on them in Confirmation, that they may here receive, what Hereticks neither have, nor can give; it is manifest, that since they have not the Holy Ghost, they cannot give remission of Sins. That is, since they cannot Confirm, therefore they cannot Baptize. So that from

2 *Cyprian. Epist. 73. § 8. p. 220. & § 15. p. 224. Epist. 74. § 6, 7, 8. p. 230. Firmilian apud Cyprian. Epist. 75. § 7. p. 237. & § 11. p. 239.*

that which we now call Confirmation.

by Cyprian, 1 *Why do they, saith he, (meaning Stephen and his Party, who received Hereticks by Imposition of Hands only) patronize Hereticks and Schismaticks, let them answer us, have they the Holy Ghost, or have they not? If they have, why then do they lay Hands on those that are baptized by them, when they come over to us, to bestow on them the Holy Ghost, when they had received him before; for if he was there, they could confer him? But if Hereticks and Schismaticks have not*

these and 2 some other Passages, which to avoid tediousness I omit; it is clear, that both Stephen and Cyprian understood by Imposition of Hands,

Secondly,

Secondly, I now come to shew, that they also termed it Absolution, as will appear from these following Instances.

They (says Cyprian, meaning Stephen and his Followers) urge, that in what they do, they follow the old Custom, that was used by the Ancients when Heresies and Schisms first began, when those that went over to them, first were in the Church, and baptized therein, who when they returned again to the Church, and did Penance, were not forced to be baptized. But this, says he, makes nothing against us, for we now observe the very same; Those who were baptized here, and from us went over to the Hereticks. if afterwards being sensible of their Error they return to the Church, we only absolve them by the Imposition of Hands, because once they were Sheep, and as wandring and straying Sheep the Shepherd receives them into his Flock; but if those that come from Hereticks were not first baptized in the Church, they are to be baptized, that they may become Sheep; for there is but one Holy Water in the Church, that makes Sheep.

Et dicunt se in hoc veterem consuetudinem sequi, quando apud veteres Hæreseos & Schismatum prima adhuc fuerint initia, ut hi illic essent, qui de Ecclesia recedebant, & hic baptizati prius fuerant: quos tamen ad Ecclesiam revertentes, & pœnitentiam agentes, necesse non erat baptizare, quod nos quoque hodie observamus, ut quos constat hic baptizatos esse, & à nobis ad Hæreticos transisse, si postmodum peccato suo cognito & errore digesto, ad veritatem et matricem redeant, satis sit in pœnitentiam manum imponere: ut quia ovis jam fuerat, hanc ovem ab aliena & errabunda in ovile suum pastor recipiat. Si autem qui ab Hæreticis venit, baptizatus in Ecclesia prius non fuit, sed alienus in totum & profanus venit: baptizandus est, ut ovis fiat, quia una est aqua in Ecclesia sancta quæ oves faciat. Epist. 71. § 2. p. 214.

But that this Imposition of Hands was the same with Absolution, will most evidently appear from the Opinion or Determination of *Stephen*, and from *Cyprian's* Answer thereunto.

Stephen's Opinion or Determination was

1 Si quis ergo à quacunque Hæresi venerit ad nos, nihil innovetur, nisi quod traditum est, ut manus illi imponatur in pœnitentiam. *Apud Cyprian. Epist. 74. § 1. p. 229.*

to that part of this Decree which asserts the Reception of Hereticks only by Absolution, or the Imposition of Hands in Penance to be a Tradition, descended down from their Pre-

2 Si ergo autem evangelio præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, ut à quacunque Hæresi venientes non baptizentur, sed tantum manus illis imponatur in Pœnitentiam, observetur hæc divina & sancta traditio. *Ibid. § 2. p. 229.*

on them for Penance, or, as Penitents; but that

3 Retro nusquam omnino præceptum est, neque conscriptum, ut Heretico tantum manus in pœnitentiam imponatur, & sic ei communicetur. *Ibid. § 4. p. 229.*

1 If any shall from any Heresie come unto us, let nothing be innovated or introduced besides the old Tradition, which is, that Hands be imposed on him as a Penitent. Now un-

deceßors. *Cyprian* replies, 2 That he would observe it as a Divine and Holy Tradition, if it were either commanded in the Gospel, and the Epistles of the Apostles, or contained in the Acts, that those who came from Hereticks should not be baptized, but only Hands imposed

for his part, 3 he never found it either commanded or written, that on any Heretick Hands should be only imposed for Penance, and so he should be admitted to Communion Where-

fore

ore he on his side concludes and determins,

1 *Let it therefore be observed, and held by us, that all who from any Heresie are converted to the Church, be baptized with the one lawful Baptism of the Church, except those who were formerly baptized in the Church, who when they return, are to be received by the alone Imposition of Hands after Penance into the Flock, from whence they have strayed.*

1 *Observetur itaque à nobis & tenetur— ut omnes qui ex quacunque Hæresi ad Ecclesiam convertuntur, Ecclesiæ unico legitimo baptismo baptizantur, exceptis his qui baptizati in Ecclesia prius fuerant, & sic ad Hæreticos transierant, hos enim oportet, cum redeant, acta pœnitentia per manus impositionem solam recipi; & in ovile, unde erraverant, à Pastore restitui. Ibidem § 16. p. 237.*

So that these Instances do as clearly prove, that they meant by their Imposition of Hands, Absolution, as the former Instances do, that they meant Confirmation, and both of them together plainly shew and evidence Confirmation and Absolution to be the very self-same thing; for since they promiscuously used and indifferently applied these Terms, and that very thing, which in some Places they express by Confirmation, in others they call Absolution, it necessarily follows, that there can be no essential or specifical difference between them, but that they are of a like numerical Identity or Sameness. But,

Secondly, I now come in the next place to demonstrate, that together with the Bishop, and sometimes without the Bishop, Presbyters did absolve by Imposition of Hands, That they did it, together with the Bishop, several places of *Cyprian* abundantly prove. *Offenders,*

1 Per impositionem manus Episcopi & Cleri jus communicationis accipiunt. *Epist.* 10. § 2. p. 30.

2 Nec ad communicationem venire quis possit, nisi prius illi & ab Episcopo & Clero manus fuit imposita. *Ep.* 12. § 1. p. 37.

that some times they did it without the Bishop (always understanding his leave and permission) is apparent from the Example of Serapion, who being out of the Churches Peace, and ap-

3 Τῶν πρεσβυτέρων μοι πινὰ καλῆσαν—ενταῦθ' ἐμὴ δεδομένης, τὰς ἀπαλλαττομένους τῷ βίῳ, εἰ δέοιτο, καὶ μάλιστα εἰ καὶ πρότερον ἐκείδοντες πύχοιεν, ἀφίεσθαι, ἢν δέληπτες ἀπαλλαττωνται. *Ex Epist. Alexand. apud Euseb. lib. 6. cap. 44. p. 246.*

And as the Bishop of Alexandria gave his Presbyters this Power, so likewise did Cyprian Bishop of Carthage, who when he was in Ex-

4 Si premi infirmitate aliqua & periculo cœperint, exomologesi facta, & manu eis a vobis in pœnitentiam imposita. *Epist.* 14. § 1. p. 41.

5 Si incommodo aliquo infirmitatis periculo occupati fuerint, non expecta-

saith he, 1 Receive the right of Communion by the Imposition of Hands of the Bishop, and of his Clergy. And, 2 No Criminal can be admitted to Communion, unless the Bishop and Clergy have imposed Hands on him. And 3 sent for one of the Presbyters to Absolve him, which the Presbyter did, according to the Order of the Bishop, who had before given his Permission unto the Presbyters to absolve those who were in danger of Death.

And as the Bishop of Alexandria gave his Presbyters this Power, so likewise did Cyprian Bishop of Carthage, who when he was in Exile, order'd his Clergy 4 to confess and absolve by Imposition of Hands, those who were in danger of Death. And 5 If any were in such condition, they should not expect his Presence, but betake themselves to the first Presbyter they

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they could find, who should receive their Confession, and absolve them by Imposition of Hands.

So that it is evident that Presbyters, even without the Bishop, did absolve Offenders, and formally receive them into the Churches Peace by Imposition of Hands.

Now then, If the Imposition of Hands on Persons just after Baptism, and the Imposition of Hands at the Restitution of Offenders was one and the self-same thing; and if Presbyters had Power and Authority to perform the latter, I see no reason why we should abridge them of the former; both the one and the other was Confirmation; and if Presbyters could confirm at one time, why should we doubt of their Right and Ability to perform it another time? If it was lawful for them to impose Hands on one occasion, it was as lawful for them to do it on another.

§ 9. From the precedent Observation of the Identity of that which we now distinguish by the Names of Confirmation and Absolution, it necessarily results, that Confirmation was not like Baptism, only once performed, but on many Persons frequently reiterated: All Persons after Baptism were confirmed, that is, by the Imposition of Hands and Prayer, the Holy Ghost was beseeched to descend upon them, and so to fortifie them by his Heavenly Grace, as that they might courageously persevere in their Christian Warfare to their Lives

ta præsentia nostra apud Presbyterum quemcunque præsentem-- Exomologesin facere delicti sui possint; ut manu eis in pœnitentiam imposita, veniant ad Dominum cum pace. Epist. 13. § 1. p. 39.

end ; but if it should so happen, as oftentimes it did, that any so confirmed should fall from the Christian Faith, and be for a time excluded the Churches Peace, when they were again admitted, Hands were again imposed on them, and the Holy Spirit again Invoked, to strengthen them with his Almighty Grace, by which they might be upheld to the Day of Salvation ; and so as often as any Man fell, and was restored to the Churches Communion, so often was he confirmed, and the Holy Ghost entreated more firmly to establish and settle him.

CHAP. VI.

§ 1. *Of the Lord's Supper : The Time when administered.* § 2. *Persons that received it ; none present at the Celebration thereof besides the Communicants.* § 3. *The manner of its Celebration : In some places the Communicants first made their Offerings.* § 4. *The Minister began with a Sacramental Discourse, or Exhortation : Then followed a Prayer, consisting of Petitions and Praises, which consecrated both the Elements at once.* § 5. *After that the Words of the Institution were read.* § 6. *Then the Bread was broken, and the Wine poured out, and both distributed : Diversity of Customs in the manner of the Distribution.* § 7. *The Posture of Receiving.* § 8. *After they had communicated they*
sung

*sung a Psalm and then concluded with Prayer,
and a Collection for the Poor.*

§ 1. **T**HE first of the Christian Sacraments having been so largely discussed, I now come to treat of the other, viz. The Lords Supper; in the handling of which I shall enquire into these three things: 1. The Time. 2. The Person. And, 3. The manner thereof.

First, As for the time of its Celebration: In general, it was at the conclusion of their Solemn Services, as *Justin Martyr* writes, 1

1 Apolog. 2. pag. 97.

that after they had read,

sung, preached and prayed, then they proceeded to the Administration of the Eucharist. But as for the particular part of the Day, that seems to have been according to the Circumstances and Customs of every Church. In *Tertullian's* Age and Country they re-

ceived it 2 at Supper-

2 In tempore victus. *De*

time; from which late *Coron. Milit. p. 337.*

Assembling, it is probable, that the Heathens took occasion to accuse them of putting out the Lights, and promiscuously mingling one with another. Which Accusation may be read at large in *Justin Martyr's* Dialogue with *Tryphon*, in *Minutius Felix*, and the Apologies of *Tertullian* and *Athenagoras*. But whether this was then their constant Season in times of Peace, I know not; this is certain, that in times of Persecution they laid hold on any Season or Opportunity for the enjoying of this Sacred Ordinance: whence *Tertullian* tells us

1 Eucharistiæ Sacramentum etiam antelucanis cœtibus. *De Coron. Milit. p. 338.*

And *Pliny* reports, that in his time the Chri-

2 Ante lucem convenire — seque Sacramento obstringere. *Epist. ad Trajan.*

3 In matutinis Sacrificiis — cum ad cœnandum venimus, mixtum calicem offerimus. *Epist. 63. § 12. p. 177.*

4 Christum offerre oportebat circa vesp̄eram diei, ut hora ipsa Sacrificii ostenderet occasum & vesp̄eram mundi — Nos autem resurrectionem Domini mane celebramus. *Ibidem.*

All that can be gathered from hence is, That they did not deem any particular part of the Day necessary to the Essence of the Sacrament, but every Church regulated its self herein according to the Diversity of its Customs and Circumstances.

§ 2. As for the Persons communicating, they were not indifferently all that professed

5 Ὅτι πάντες καὶ οὐκ ἅπαντες
μὴ χρῆσθαι τῷ ἄρτῳ, καὶ
μὴ πίνειν ἐκ τῆς ποτηρίου.
*Com. in Joan. Vol. 2
Tom. 28. p. 345.*

they were only such as were in the number of

of their 1 receiving the Eucharist in their Antelucan Assemblies, or, in their Assemblies before day.

stians 2 were wont to meet together before it was light, and to bind themselves by a Sacrament.

Cyprian writes that in his Days 3 they administer'd this Sacrament both Morning and Evening. And, 4 That as Christ administer'd the Sacrament in the Evening, to signify the Evening and end of the World. So they celebrated it in the Morning, to denote the Resurrection of their Lord and Master.

the Christian Faith, as *Origen* writes, 5 It doth not belong to every one to eat of this Bread, and to drink of this Cup. But

the

the faithful, 1 such as were baptized, and received both the Credentials and Practicals of Christianity. That is, who believed the Articles of the Christian Faith, and lead an holy and a pious Life. Such as these, and none else, were permitted to Communicate.

Now since none but the Faithful were admitted, it follows that the Catechumens and the Penitents were excluded; the Catechumens because they were not yet baptized, for Baptism always preceded the Lords Supper, as Justin Martyr says. 2

It is not lawful for any one to partake of the Sacramental Food, except he be baptized. The Penitents, because for their

1 Ἡ τεροὴ αὐτὴ καλεῖται παρ' ἡμῶν. Διχαεῖσια, ἥς ἔδειν ἄλλω μεταχεῖν ἔξον ὅτιν, ἢ τῷ πιστῶν πᾶσι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λυσάμεν τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν, καὶ εἰς ἀναγέννησιν λαλῶν, καὶ ἕως βίοντι, ὡς ὁ Χριστὸς παρέδωκεν. Just. Martyr. Apolog. 2. p. 97.

2 Ἡς ἔδειν ἄλλω μεταχεῖν ἔξον ὅτιν, ἢ — λυσάμεν τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν, καὶ εἰς ἀναγέννησιν λαλῶν. Apolog. 2. p. 97, 98.

Sins they were cast out of the Church, and whilst excluded from the Peace thereof, they could not participate of the Marks and Tokens of that Peace, but were to be driven therefrom, and not admitted thereto, 3 till they had fully satisfied for their Faults, lest otherwise they should profane the Body of the Lord, and drink his Cup unworthily, and so be guilty of the Body and Blood of the Lord.

3 Ante actam pœnitentiam — offerre lapsis pacem, & Eucharistiam dare, id est, sanctum Domini corpus profanare audeant, cùm scriptum sit; Qui ederit panem, aut biberit calicem Domini indignè, reus erit Corporis & Sanguinis Christi. Cyprian. Epist. 11. § 1. p. 32.

Hence

Hence when the other parts of Divine Worship were ended, and the Celebration of the Eucharist was to begin, the Catechumens, Penitents, and all, except the Communicants,

¹ *Piæ initiationes arce-* were to depart, as *Ter-*
ant profanos. *Apolog. cap.* tullian says hereof, ¹ *Pi-*
7. p. 674. *ous Initiations drive a-*

way the Profane. These being Mysteries which were to be kept secret and concealed from all, except the Faithful; inasmuch as to others the very method and manner of their Actions herein were unknown, which was observed by the Pagans, who objected to the Christians the Secrecy of their Mysteries, which Charge *Ter-*
tullian does not deny, but confessing it, answers,

² *Ex forma omnibus* ² *That that was the very*
mysteriis silentii fides ad- *Nature of Mysteries to be*
hibeatur, Samothracia & *concealed, as Ceres's were*
Eleusinia reticentur. Apo- *in Samothracia.*
log. cap. 7. p. 674.

§ 3. The Catechumens with others being gone out, and none remaining but the Faithful, the Celebration of the Eucharist next followed; which brings me to the Inquiry of the Third thing, *viz.* The manner of the Celebration thereof. But before I meddle therewith, I shall briefly premise this Observation, *viz.* That in some places, as in *France* and *Africa* the Communicants first made their Offerings, presenting according to their Ability, Bread, or Wine, or the like, as the first Fruits

³ *Offerre igitur oportet* of their Encrease, ³ *It*
Deo primitias ejus cre- *being our Duty, as Ire-*
aturæ, sicut & Moyſes ait, *neaus writes, to offer unto*
non apparebis vacuus ante *God the first Fruits of his*
conſpectum Domini Dei *Creatures,*
ui. Lib. 4. c. 34. p. 262.

Creatures, as Moses saith, Thou shalt not appear empty before the Lord. 1

Not as if God wanted these things, but to shew our fruitfulness and gratitude

unto him. Wherefore Cyprian thus severely blam'd the Rich Matrons for their scanty Oblations,

2 Thou art rich and wealthy, saith he, and dost thou think duly to celebrate the Lord's Supper, when thou refus'st to give? Thou who comest to the Sacrament without a Sacrifice, what part canst thou have from

the Sacrifice which the Poor offer up?

These Offerings were employed to the Relief of the Poor, and other Uses of the Church; and it seems probable that a sufficient Quantity of that Bread and Wine was presented to the Bishop, or to him that officiated, to be employed for the Sacramental Elements, whose Consecration next succeeded, which in the main was after this following Manner.

§ 4. It is very likely, that in many places the Minister first began with an Exhortation or Discourse touching the Nature and end of that Sacrament, which the Congregation were going to partake of, that so their Hearts might be the more elevated and raised into Heavenly Frames and Dispositions. This may be gathered from the History of an Exorcist Woman, related by Firmilian, who took upon her to perform many Ecclesiastical Administrations, as
to

1 Non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint. Lib. 4. cap. 32. p. 261.

2 Locuples & dives es, & Dominicum celebrare te credis, quæ Corbonam omnino non respicis? Quæ in Dominicum sine Sacrificio venis, quæ partem de Sacrificio quod pauper obtulit, sumis? De Opere & Eleemosyn. § 14. 354.

to Baptize and Celebrate the Lord's Supper;

1 Sine Sacramento solite prædicationis. *Apud Cypr. Epist. 75. § 10. p. 238.*

which last she did ¹ without the wonted Sermon, or, Discourse. Which seems to intimate, that in those days it was customary

in Lesser Asia, and perhaps at Carthage too, for the Minister to make a Speech or Exhortation before the Participation of the Sacrament. But whether this Practice was universal, or more ancient than *Firmilian*, I cannot determine; this that follows was, viz. A Prayer over the Elements by him that Officiated, unto which the People gave their Assent, by saying *Amen*. This Prayer is thus described by *Justin*

2 Προσφέρεται τῷ Θεῷ ὑπὸ τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος, καὶ χάρισμα, καὶ ἔσθ' λαβὼν αἶνον καὶ δοξάζαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ καταξιῶσαι τέτων παρ' αὐτοῦ ὅτι πολὺ ποιεῖται, ἔσυντελεσαντ' αἱ εὐχαῖς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπιδρημει λέγων Ἀμήν. *Apolog. 2. p. 97.*

3 Εὐχαριστήσαντ' δὲ τὸ πρεσβύτερος, καὶ ἐπιδρημήσαντ' πάντες τῷ λαῷ, δι' αἶχοι, &c. *Ibid.*

Martyr, 2 Bread and Wine are offered to the Minister, who receiving them gives Praise and Glory to the Lord of all through the Son, and the Holy Ghost, and in a large manner renders particular Thanks for the present Mercies; who when he hath ended his Prayers and Praise, all the People say Amen. And ³ when the Minister hath thus given Thanks, and the People said Amen, the Deacons distributed the Elements.

And

And again, ¹ Bread and Wine are offered to the Minister, who to the utmost of his Abilities sends up Prayers and Praises, and the People say Amen, and then the Consecrated Elements are distributed.

Ἰ Ἀρτοῦ προσφέρεται
καὶ οἶνου καὶ ὁ πρε-
σβυτέρως εὐχὰς ὁμοίως καὶ εὐ-
χαριστίας ὅση δύναμις αὐ-
τῷ ἀναπέμπει, καὶ ὁ λαὸς ἐ-
παινεῖ λέγων τὸ Ἀμὲν.
καὶ ἡ διὰδοσις καὶ ἡ μεταλη-
ψις ἀπὸ τῶν εὐχαριστηθέν-
των ἐν ἁγίῳ γίνεται. Ibid p.
98.

From this Description by Justin Martyr of the Sacramental Prayer, we may observe these few things pertinent to the matter in hand.

I. That there was but one long Prayer antecedent to the Distribution of the Elements : For he says, *That the Minister having received the Bread and Wine, he offered up Prayers and Praise unto God in a large manner ; and when he had ended, the People said Amen.*

II. That this long Prayer consisted of two Parts, viz. εὐχὰς, and εὐχαριστίας, as he calls them, that is, *Petition and Thanksgiving ; in the former they prayed for the Peace of the Church, the Quiet of the World, the Health of their Emperors, and in a Word, for all Men that needed their Prayers, as it is represented by Tertullian, 2 We pray, saith he, for the Emperors, for all that are in Authority under them, for the State of the World, for the Quiet of Affairs, and for the Delay of the Day of Judgment. In the latter they gave God thanks for sending Christ,*

2 Oramus pro Impera-
toribus, pro ministris eo-
rum ac potestatibus, pro
statu Sæculi, pro rerum
quiete, pro mora finis. A-
polog. cap. 39. p. 709.

Christ, and for the Institution of that comfortable Sacrament, desiring his Blessing on, and Consecration of the Elements then before them.

III. That by this one Prayer both the Elements were consecrated at once ; for he says, *That the Minister took both Elements together, and blessed them, and then they were distributed.* He did not consecrate them distinctly, but both together.

§ 5. After Prayer was ended, they read the Words of Institution, that so the Elements might be consecrated by the Word, as well as by Prayer. Whence *Origen* calls the

1 Τὸ ἁγιαζέν τ' ὁ
 γὰρ Θεὸς καὶ ἐν ἑαυτῷ ἁγιάζει
 τὸ ἁγιαζόμενον βρώμα διὰ
 λόγον Θεοῦ καὶ ἐν ἑαυτῷ.
 Com. in Matth. Vol. 1. p.
 254.

2 Quando mixtus calix
 & fractus panis percipit
 verbum Dei, fit Eucharis-
 tia sanguinis & corporis
 Christi. Lib. 5. cap. 4. p.
 318.

§ 6. The Elements being thus Consecrated, the Minister took the Bread, and brake it,

3 Panis quem frangi-
 mus — fractus panis. Lib.
 5. cap. 4. p. 318.

it to the Deacons, who distributed it to the Communicants,

Sacramental Elements
 1 *The Food that is sancti-
 fied by the Word of God
 and Prayer. And that is
 hallowed by the Word of
 God, and Prayer. And
 Irenæus writes, 2 That
 when the Bread and Wine
 perceive the Word of God,
 then it becomes the Eucha-
 rist of the Body and Blood
 of Christ.*

2 *The Bread which we
 break, or, or the broken
 Bread, as it is styled by
 Irenæus, and then gave*

Communicants, and after that the Cup, which the Deacons in the like manner delivered. So it was in *Justin Martyr's* time and Country,

1 *The Element*, faith he, being blessed, the Deacons give to every one present of the Consecrated Bread and Wine. But in *Ter-*

1 Εὐχαριστήσαντες τὸ πρῶτον — διάκονοι διδόντες ἐκάστῳ τῶν παρόντων, μεταλαβεῖν ἀπὸ τοῦ εὐχαριστήσαντος ἁγίου καὶ οἴνου. *Apolog.* 2. p. 97.

tullian's Time and Country the Minister, and not the Deacons, distributed the Elements,

2 *We receive*, faith he, from no ones Hands but the Bishops. And yet at the same Place not many years after,

2 Nec de aliorum manu, quam præsentium sumimus. *De Coron. Milit.* p. 338.

3 *The Deacons offered the Cup to those that were present.* So that herein there was a Diversity of Cu-

3 Calicem Diaconus offerre præsentibus cœpit. *Cyprian. de lapsis*, § 20. p. 283.

stoms; in some places the Deacons delivered the Elements, in others the Bishop, or the Minister that consecrated them. But whether it was done either by Bishop or Deacons, it seems probable, that which of them soever did it, they delivered the Sacramental Bread and Wine particularly to each Communicant. I find but one Example to the contrary, and that was in the Church of *Alexandria*, where the Custom was to permit the People to take the Bread themselves from the Plate, or Vessel wherein it was consecrated,

as

1 Τῷ εὐχαρισίαν πρὸς
διανείμαντες, ὡς ἔδει, αὐ-
τὸν δὲ ἔχασον τὰ λαὸν λα-
βεῖν τῷ μῶρεν ὁπίστρε-
ψιν. Stromat. lib. 1. p.
198.

ry single Communicant.

2 Ἡ δίαδοσις καὶ ἡ μετέ-
ληψις ἀπὸ τῶν εὐχαριστη-
σάντων ἐκαστῷ γίνεται. A-
pol. 2. p. 98.

3 Calicem Diaconus of-
ferre præsentibus cœpit.
Cyprian. de Lapsis, § 20. p.
283.

In the time of which Father it was usual for
Children and Sucking Infants to receive the
Sacrament, unto whom it was necessary parti-
cularly to deliver the Elements, since it was
impossible for them to take it orderly from the
Hands of others: And therefore when a little
sucking Girl refused to taste the Sacramental

4 Diaconus — reluctan-
ti licet de Sacramento ca-
licis infudit. Ibid. p. 284.

at Rome, as appears

5 Ποίησας γὰρ τὰς
προσφορὰς, καὶ διανέμων
ἐκαστῷ τὸ μέρϑ, καὶ ὁπίσ-
τρεψεν τὸ, ἐμνύειν αὐτῇ τὰ
εὐλογητὰς παλαιώρας
ἀνδράπας ἀναγκάζει, κα-
τέχων ἀμφοτέραις ταῖς
χερσὶ τὰς τὰ λαβοντῶν,
καὶ μὴ ἀρεῖς ἐς αὐτὸν ὁμνύ

as is insinuated by 1 *Cle-
mens Alexandrinus*; but
in most other Churches
it is likely that the E-
lements were particu-
larly delivered to eve-
ry single Communicant. So it was in the Coun-
try of *Justin Martyr*,
where 2 the Deacons gave
to each one of the conse-
crated Bread and Wine.
So at Carthage in the
time of *Cyprian*, 3 The
Deacons offered the Cup
to those that were present.

it was usual for
Father it was usual for
Children and Sucking Infants to receive the
Sacrament, unto whom it was necessary parti-
cularly to deliver the Elements, since it was
impossible for them to take it orderly from the
Hands of others: And therefore when a little
sucking Girl refused to taste the Sacramental
Wine, 4 The Deacon vio-
lently forc'd it down her
Throat. So it was also
from what *Cornelius* re-
ports of his Antagonist
Novatian, that 5 when
he administer'd the Sacra-
ment, and divided and
gave to each Man his
part; with his two Hands
he held those of the Recei-
ver, saying to him, Swear
unto me by the Body and
Blood

Blood
Christ,
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return
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§ 7
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Blood of the Lord Jesus Christ, that thou wilt never leave my Party, to return to that of Cornelius ; so forcing the miserable Receiver, instead of saying Amen, to say, I will not return to Cornelius.

οὐτε εἰπωσι ταῦτα — ὁμο-
σον μοι κατὰ τὸ σῶμα ὁ
καὶ τοῦ αἵματος τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ μηδέ πο-
τέ με καταλιπεῖν καὶ ἐπιστρέ-
ψαι πρὸς Κορνήλιον, καὶ
ὁ ἀδελφὸς ἀνθρῶπι —
ἀντὶ τὰ εἰπεῖν λαμβάνοντα
τὸν ἄρτον ἐκαίον τὸ ἄλγος,
ἐκέπεν ἀνέξω πρὸς Κορνήλι-
ον λέγει. Apud Euseb. lib.
6. cap. 43. p. 245.

§ 7. As for the Posture of receiving, at Alexandria the Custom was to 2 stand at the Table, and receive the Elements, which may be supposed to have been after this manner : The Bread and Wine being consecrated, the Communicants came up in order to the Communion Table, and there standing received the Elements, and then returned to their places again. But whether this was universal I know not, or whether any other postures were used, I cannot determin ; only as for kneeling, if the Sacrament was Celebrated on the Lords Day, as usually it was, or on any other Day between Easter and Whitsontide, then no Church whatsoever kneeled ; for as Tertullian writes, 3 On the Lords Day we account it a Sin to worship kneeling, which custom we also observe from Easter to Whitsontide.

2 Τραπέζῃ παρσάντα.
Ex Epist. Dionys. Alexan.
apud Euseb. lib. 7. cap. 43
p. 245.

3 Die Dominico —
nefas ducimus — de
geniculis adorare, eadem
immunitate die Paschæ in
Pentecosten usque gaude-
mus. De Coron. Milit. p.
340.

§ 8. The Elements being thus blessed, distributed, and received, they afterwards sung an Hymn or Psalm to the Praise and Glory of God, as *Tertullian* writes,

1 Quisque de Scripturis Sanctis, vel de proprio ingenio, provocatur in medium Deo canere. *Apol. cap. 39. P. 710.*

1 Then every one sings an Hymn to God, either of his own Composition, or out of the Holy Scriptures.

Then followed for a

Conclusion a Prayer of Thanksgiving to God Almighty for his inestimable Grace and Mercy; as the same *Tertullian* saith,

2 Oratio convivium dirimit. *Ibidem.*

2 Prayer concludes this Feast. To which was subjoined a

Collection for the Poor. When as *Justin Martyr* reports,

3 Οι εὐπορῶντες δὲ καὶ οἱ βυλόμενοι κατὰ περσείρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βέλεται, δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ πρεσβυτέρῳ ἀποδίδεται, καὶ αὐτὸς ἐπικυρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον, ἢ δι' ἄλλω αἰτίαν λειπομένοισι, καὶ τοῖς ἐν δεσμοῖς ἔσσι, καὶ τοῖς παρεπιδήμοις ἔσσι ξένοις, καὶ ἀπλῶς τοῖς ἐν χρεΐα ἔσσι κηδεμῶν γίνεται. *Apol. 2. P. 98, 99.*

3 Every one that was able and willing gave according to his Ability, and that that was gathered, was committed to the care of the Bishop, who relieved therewith the Orphans and Widows, the Sick and Distressed, Prisoners, Travellers, Strangers, and in a Word, all that had need thereof.

CHAP. VII.

- § 1. *Of the Circumstances of Publick Worship.*
 § 2. *Of the Place thereof: In Times of Peace fixed Places for that end, metonymically called Churches.* § 3. *How those Churches were built.*
 § 4. *No Holiness in those Places.* § 5. *Of the Time of Publick Worship.* § 6. *The First Day of the Week an usual Time.* § 7. *Celebrated with Joyfulness, esteemed holy, and spent in an holy manner.* § 8. *Their Reasons for the Observation of this Day.* § 9. *The usual Title of this Day, The Lord's Day.* § 10. *Sometimes called Sunday, but never the Sabbath-Day.*
 § 11. *Saturday another Time of Publick Worship.*

§ 1. **H**itherto I have spoken of the several particular Acts of the Publick Worship of the Ancients: I now come, according to my propounded Order, to enquire into the necessary Circumstances thereof. By which I mean such things as are inseparable from all humane Actions, as *Place* and *Time*, *Habit*, and *Gesture*. As for *Habit*, as much of that as is Controverted, I have spoken to already in that Chapter, where I discoursed of the Ministers Habit in Prayer. And as for *Gesture*, I have already treated of Worshipping towards the East. And of their Posture at the Reception of the Lord's
 H 2 Supper.

Supper. There is nothing more disputed with reference thereunto, besides the bowing at the Name of Jesus, and the worshipping towards the Communion Table ; but both these being introduced after my prescribed time, *viz.* above three hundred years after Christ, I shall say nothing to them, but pass on to the Discussing of the two remaining Circumstances of Publick Worship, *viz.* *Place and Time.*

§ 2. First. As for Place : This all will readily grant to be a necessary Circumstance of Divine Worship ; for if we serve God, it is impossible, but that it must be in one place or other. Now one Query with respect hereunto may be, Whether the Primitive Christians had determined fixed Places for their Publick Worship ? Unto which I answer, That usually they had ; though it is true indeed, that in times of Persecution, or when their Circumstances would not permit them to have one usual fixed Place, they met where-ever

ἡ Πανηγυρικὸν ἡμῶν γέγονε
χωλὸν, ἀγροῦ, ἐρημίας, ναῦς, πανδοχείον, δεσμοπτηρίον. Dionys. Alex. apud Euseb. lib. 7. c. 22. p. 268.

they could, *in Fields, Deserts, Ships or Inns :* Yet in times of Peace and Serenity they chose the most settled convenient Place that they

could get, for the Performance of their Solemn Services ; which place, by a Metonymy, they called the *Church*. Thus at *Rome*, the place where the Christians met, and chose *Fa-*

bian for their Bishop,

Ἐν τῇ ἐκκλησίᾳ. was *the Church*. At Euseb. lib. 6. c. 29. p. 239. *Antioch* *Paulus Samosataenus* Bishop thereof, ordered certain Women

to

to sing Psalms to his Praise ¹ in the midst of the Church. At Carthage the Baptized Persons renounced the Devil and all his Works. ² in the Church And thus ³ Tertullian very frequently calls their definite places for Divine Worship Churches.

¹ Ἐν μέσῳ τῇ ἐκκλησίᾳ. Apud Euseb. lib. 7. c. 30. p. 281.

² In Ecclesia. Tertul. de Coron. Milit. p. 336.

³ In Lib. de Virgin. Ve-land.

§ 3. As for the Form of these Churches, or the Fashion of their Building, I find this Description of them in Tertullian, ⁴ The House of our Dove like Religion is simple, built on high and in open View, respecting the Light as the Figure of the Holy Spirit, and the East as the representation of Christ. The meaning whereof is, that their Churches were erected on high and open places, and made very light and shining, in imitation of the Holy Ghost's Descent upon the Apostles at the Day of Pentecost, who came down with Fire, or Light upon them; and that they were built towards the East, in resemblance of Christ, whom they apprehended in Scripture to be called the East, concerning which Title, and the reason thereof, I have already discoursed in that Head concerning praying towards the East, unto which place, to avoid repetition, I refer the Reader.

⁴ Nostræ columbæ domus simplex, etiam in æditis semper & apertis, et ad lucem, amat figuram Spiritus sancti, Orientem Christi figuram. Advers. Valentintan. p. 284.

§ 4. But tho' they had these fixed Places or Churches for Conveniency and Decency, yet

they did not imagin any such Sanctity or Holiness to be in them, as to recommend or make more acceptable those Services that were discharged therein, than if they had been performed elsewhere ; for as *Clemens Alexandri-*

1 Πᾶς ἔν καὶ τόπου
ἱερὸς τῷ ὄντι, ἐν ᾧ τῷ
ὀπίνοιαν τὸ Θεὸν λαμβάνο-
μεν. *Stromat. lib. 7. p.*
520.

2 Οὐδέχεται δὲ παρὶ
ἐξουσίας ὁ Θεός, εἰ
μὴ διὰ τῶν ἱερέων αὐτῶν.
πάντας ἔν οἱ διὰ τῶν ὀνό-
ματι τῶν Θεῶν—
τάς ἐν παντί τόπῳ τῆς
γῆς γινόμενας ὑπὸ τοῦ
χειριανῶν περιλαβῶν ὁ
Θεὸς μετατρέχει ἐκείνους
ὑπάρχειν αὐτῷ. *Dialog.*
cum Tryphon. p. 344.

3 Πανηγυρικὸν ἡμῖν γέ-
γονε, χωρίον, ἀγρῶν, ἀρη-
μία, ναῦς, παιδοχεῖον,
δεσμωτήριον. *Dyonis. A-*
lexand. apud Euseb. lib.
7. cap. 22. p. 268.

nus writes, ¹ Every place
is in Truth holy, where
we receive any knowledge
of God. And as *Justin*
Martyr saith, ² Through
Jesus Christ we are now
all become Priests to God,
who hath promised to ac-
cept our Sacrifices in eve-
ry, or in any part of the
World. And therefore
in times of Persecution,
or such like Emergen-
cies, they scrupled not
to meet in other pla-

ces ; but where-ever they could securely joyn
together in their Religious Services, there they
met, though it were ;
in Fields, Deserts, Ships,
Inns or Prisons, as was
the Case and Practice
of *Dionysius* Bishop of
Alexandria. So that the

Primitive practice and
Opinion with respect to this Circumstance
of Place was, That if the State of their
Affairs would permit them, they had fixed
Places for their Publick Worship, call'd
Churches, which they set apart to that use,
for Conveniency and Decencies sake ; but
not

not attributing unto them any such Holiness, as thereby to sanctifie those Services that were performed in them.

I know nothing more with respect to *Place*, that requires our Consideration: I shall therefore now proceed to enquire into the *Time* of Publick Worship, under which will be comprehended the Primitive Fasts and Feasts.

§ 5. Time is as necessary a Circumstance to Religious Worship as Place; for whilst we are in this World, we cannot serve God at all times, but must have some determinate time to serve him in: That God's People therefore under the Law might not be left at an uncertainty when to serve him, it pleased the Almighty to institute the Sabbath, the Passover, and other Feasts, at which times they were to congregate and assemble together, to give unto God the Glory due unto his Name, And for the same end under the Evangelical Administration there are particular Days and Seasons appointed for the Publick and Solemn Worship of the Glorious and Eternal Lord, according to the Sayings of *Clemens Romanus*, God hath required us to

serve him. ¹ *in the appointed times and seasons.*

For which Reason we ought to serve him ² *at those determinated times.*

That so worshipping

¹ Ονεισμένους κατεῖς καὶ ὥραις. Epist. 1. ad Corinth. p. 52.

² Κατὰ κατεῖς τεταγμέναις. Ibid.

1 Τοῖς περσεταγμένοις him 1 at those Comman-
καίεσι. Ibid. p. 53. ded Seasons, we may be
blessed and accepted by him.

§ 6. Now the principallest and chieftest
of these prescribed Times was the first
Day of the Week, on which they con-
stantly met together to perform their Re-
ligious Services. So writes Justin Martyr.

2 Τῇ δὲ τῇ ἡλίῃ λεγο-
μένη ἡμέρᾳ, πάντων κατὰ
πόλεις ἢ ἀγρὸς μόνοντων
ὅτι τὸ αὐτὸ συνάλλασις
γίνεται, &c. Apolog. 2.
p. 98.

2 On the Day that is cal-
led Sunday, all both of
the Country and City as-
semble together, where we
preach and pray, and dis-
charge all the other usual
parts of Divine Worship.

Upon which account those parts of God's Pub-
lick Worship are styled
3 Dominica Solennia.
De Anima. c. 3. p. 530.

by Tertullian 3 The Lord's
Days Solemnities. Au-

relins, who was ordained a Lectur, or a Clark,
by Cyprian, is described in the Execution of
his Office, 4 by reading
4 Dominico legit. Cyp.
Epist. 33. p. 77.

on the Lord's Day. And

5 Die Dominico cum
gratiarum actione ad pa-
nem exeamus. De Fabric.
Mundi apud D. Cave, p.
103.

Victorinus Petavionensis
represents, 5 this day,

6 Ad epulas Solenni die
coeunt. p. 26.

as an usual time, wherein
they received the Lord's
Supper. Which was ob-
served by the Heathen
in Minucius Felix, who
mentions the Christi-
ans 6 assembling to eat on
a Solemn Day. And Pli-
ny reports, that the

Christians

Christians in his time met together ¹ on an appointed day, to sing Praises unto Christ, as a God, and to bind themselves by a Sacrament.

5 Essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem, seque Sacramento obstringere. *Epist. ad Irgan.*

§ 7. This was the Day which *Clemens Alexandrinus* calls ¹ the Chief of Days, our Rest indeed; Which they observed as the highest and supremest Festival, ² On Sunday we give our selves to Joy, faith *Tertullian*. And before him *St. Barnabas*, ⁴ We keep the Eighth Day with Gladness. And *Ignatius*, ⁵ We observe the Lord's Day, banishing every thing on this day that had the least tendency to, or the least appearance of Sorrow and Grief; inasmuch that now they ⁶ esteemed it a Sin either to fast or kneel: Even the *Montanists* themselves, those rigid Observers of Fasts and Abstinences ⁶ Abstained from Fasting on this most glad and joying day.

¹ Ἀρχέγονον ἡμέραν, τὴν τῷ ὄντι ἀνάπαυσιν ἡμῶν. *Stromat.* lib. 6. p. 492.

² Diem Solis lætitia indulgemus. *Apolog. cap. 16.* p. 688.

⁴ Ἀγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην. *Epist. Cathol.* § 11. p. 244.

⁵ Κατὰ κυριακὴν ζῶντες. *Ad Magnel.* p. 35.

⁶ Die dominico jejuni-um nefas ducimus, vel de geniculis adorare. *Tertul. de Cor. Mil.* p. 339. 340.

⁷ Quantula est enim apud nos interdictio ciborum duas in anno Hebdomadas Xerophagiarum nec totas, exceptis scilicet Sabbatis & Dominicis offerimus Deo. *Tertullian de Jejuio*, p. 651.

This

This day they accounted Holy, as *Dionysius* Bishop of *Corinth*, in his Letter to the Church

1 Τὴν σήμερον ἐν κυριακὴν ἀγίων ἡμερῶν διαγινώσκοντες. Apud Euseb. lib. 4. cap. 23. p. 145.

of *Rome*, saith, 1 *To day being the Lord's Day, we keep it holy.* The way wherein they sanctified it, or kept it holy, was the employ-

ing of themselves in Acts of Divine Worship and Adoration, especially in the Publick Parts thereof, which they constantly performed on this day, as has been already proved; and in that forementioned Letter, where *Dionysius* Bishop of *Corinth*, writ unto the Church of *Rome*, that that day being the Lord's Day, they kept it holy. The manner of sanctifying it is im-

2 Ἐν ᾗ ἀνεγνώκαμεν ὑμῶν τὴν ἐπιστολὴν — ὡς καὶ τὴν πρώτην ἡμῶν διὰ Κλήμεντος γεγραμμένην. Ibidem.

mediately subjoined, 2 *In it, saith he, we have read your Epistle, as also the first Epistle of Clemens.* And *Clemens Alexandrinus* writes, 3 *That a true Christian, according to the Commands of the Gospel, observes the Lords Day, by casting out all evil Thoughts, and entertaining all good ones, glorifying the Resurrecti-*

3 Οὗτος ἐν πολλὴν τὴν κατὰ τὸ εὐαγγέλιον διαπεραζάμενος, κυριακὴν ἐκείνῃ τὴν ἡμέραν ποιεῖ, ὅτ' αὐτὸν ἀποβάλλῃ φάυλον νόημα καὶ γνωστικὸν περιστάξῃ, τὴν ἐν αὐτῷ τὰ κυεῖν ἀνάσσειν δοξάζων. Strom. lib. 7. p. 535.

on of the Lord on that day.

§ 8. The Reason why they observed this Day with so much Joy and Gladness, was, that they might gratefully commemorate the glorious

glorious Resurrection of their Redeemer, that happened thereon. So

writes St. Barnabas, ¹ *We keep the eighth day with gladness, on which Christ arose from the Dead.* So says Ignatius, ² *Let us keep the Lord's Day, on which our Life arose through him.*

And so says Clemens Alexandrinus, ³ *He that truly observes the Lord's Day, glorifies therein the Resurrection of the Lord.* Justin Martyr relates that ⁴ *On Sunday the Christians assembled together, because it was the first Day of the Week, on which God out of the confused Chaos made the World, and Jesus Christ our Saviour arose from the Dead; for on Friday he was Crucified, and on Sunday he appeared to his Apostles and Disciples, and taught them those things that the Christians now believe.* And to the

same purpose Origen adviseth his Auditors to pray unto Almighty God, ⁵ *especially on the Lord's Day, which is a*

¹ Ἀρομεν τῷ ἡμέραν τῷ ὀγδόῳ εἰς εὐφροσύνῃ, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν. Epist. Cathol. § 11. p. 244.

² Κατὰ κυριακὴν ζῶντες ἐν ᾗ καὶ ἡ ζῶν ἡμῶν ἀνέτειλεν δι' αὐτοῦ. Epist. ad Magnes. p. 35.

³ Κυριακῷ ἐκείνῳ τὴν ἡμέραν ποιεῖ— τῷ ἐν αὐτῷ τῷ κρείσσονι ἀνάστασι δοξάζων. Stomat. lib. 7. p. 535.

⁴ Τὴν δὲ τῷ ἡλίῳ ἡμέραν κοινῇ πάντες τῷ σωτέλει ποιεῖμεθα, ἐπειδὴ πρώτη ὄν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τῷ ὕλῳ τρέψας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη, τῇ γὰρ περὶ τῆς κενικῆς ἐξείρωσαν αὐτὸν, καὶ τῇ μετὰ τῷ κρονικῷ, ἡπὲς ὄν ἡλίῳ ἡμέρα φανεί τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε πάντα ἅπερ εἰς ὁπίστηκα καὶ ὑμῖν ἀνεδίδακα. Apolog. 2. p. 99.

⁵ Maxime in Domini-
ca die, quæ passionis Chri-

Commemoration

fi Commemoratrix est; neque enim resurrectio Domini semel in Anno, & non semper post septem dies celebratur. In *Isaiam. Homil. 5.*

Commemoration of Christ's Passion; for the Resurrection of Christ is not only celebrated once a year, but every seven days.

§ 9. From hence it was, that the usual Appellation of this Day both by the Greek and Latin Churches, was *The Lords Day*. So it is styled by *Clemens Alexandrinus*, τὴν κυριακὴν

¹ *Strom. lib. 5. p. 437. & lib. 7. p. 535.*

² *De Fabric. Mund. apud Dr. Cave, Hist. literar. p. 103.*

³ *Dies dominicus. Apud Cyprian. Ep. 53. § 3. p. 164.*

⁴ *Dominicum diem. De Idolat. p. 623.*

the Lords, without the

ἡμέραν. ¹ *the Lords Day.*

And amongst the Latins, by *Victorinus Petavionensis*, ² *the Lords Day.*

As also by an ³ *African Synod*, And by ⁴ *Tertullian*.

Sometimes it is simply called ἡ κυριακὴ, and, *Dominicus*, that is,

Day, as it is thus called τὴν κυριακὴν by ⁵ *Ignatius*.

And *Dominicus* by ⁶ *Cyprian*.

§ 10. So that the Lords Day was the common and ordinary Title of this blessed and glorious Day; though sometimes in compliance with the Heathens, that they might know what Day they meant thereby, they called it in their Phrase, *Sunday*, so termed because Dedicated to the Sun.

Thus *Justin Martyr* informing the Heathens of the Time and Manner of the Christians Assemblies

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Assemblies tells them, *That on the Day called Sunday they met together for their Religious Exercises.* And, *That on Sunday they assembled together.* And so *Tertullian* upon the same occasion lets the Heathens know that the Christians ² *indulged themselves on Sunday to Mirth and joyfulness.*

1 Τῇ τῷ ἡλίῳ λεγομένῃ
ἡμέρᾳ πάντων κατὰ πόλεις
ἢ ἀγρῶς μενόντων ὅτι τὸ
αὐτὸ σωέλδους γίνεται —
τὴν δὲ τῷ ἡλίῳ ἡμέραν.
Apolog. 2. p. 98, & 99.

2 Diem Solis lætitiæ indulgemus. Apolog. c. 16. p. 688.

But though they so far complied with the Heathens as to call *this Sunday*, yet I do not find that they ever so far indulged the Jews as to call it the *Sabbath Day*; for through all their Writings, as may be especially seen in ⁵ *Tertullian*, and ⁹ *Justin Martyr*, they violently de-

3 Advers. Judæos.

4 Dial. cum Tryphon.

claim against Sabbatizing, or keeping the Sabbath Day, that is, the Judaical Observation of the Seventh Day, which we must always understand by the Word *Sabbatum* in the Writings of the Ancients, not the Observation of the first Day, or the Lords Day; for that was constantly celebrated, as it has been already proved, and by those who condemn the Observance of the Sabbath Day, the Sanctification of the Lord's Day is approved and recommended, as by *Justin Martyr* and *Tertullian* in those Passages already cited, unto which we may add that clear

Passage

1 Μηκέπ σαββαπίζοντες
ἀλλὰ κατὰ κυριακὴν ζωὴν
ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ
ἡμῶν ἀνέτειλεν δι' αὐτοῦ.
Epist. ad Magnes. p. 35.

2 Κατὰ τὸ σαββαπῖσαι
ἐορταζέτω πᾶς φιλόχει-
ς τῷ κυριακῷ, τῷ
ἀναστάσιμον, τῷ ὑπατον
πασῶν τῶν ἡμερῶν — ἐν
ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλε,
καὶ τῷ θανάτῳ ἔργονε νίκη
ἐν Χριστῷ. Epist. interpol.
ad Magnes. p. 149.

Passage of Ignatius, *Let us no longer Sabbatize, but keep the Lords Day, on which our Life rose.* Or as it is more fully expressed in his interpolated Epistle, *2 Instead of Sabbatizing, let every Christian keep the Lords Day, the Day on which Christ rose again; the Queen of Days, on which our Life arose, and Death was conquered by Christ.*

§ 11. So that their not Sabbatizing did not exclude their keeping of the Lords Day nor the Christian, but only the Judaical Observance of the Sabbath, or Seventh Day; for the Eastern Churches, in compliance with the Jewish Converts, who were numerous in those Parts, performed on the Seventh Day the same publick Religious Services that they did on the First Day, observing both the one and the other as a Festival. Whence Ori-

3 Παρεσχιδῶν. Cont.
Cels. lib. 8. p. 392.

gen enumerates 3 Satur-
day as one of the four

Feasts solemnized in his time; though on the contrary, some of the Western Churches, that they might not seem to Judaize, fasted on Sa-
turday,

turday, as *Victorinus Petavionensis* writes, *1 We use to fast on the Seventh Day. And, It is our custom then to fast, that we may not seem with the Jews to observe the Sabbath.*

1 Die septima—solemnis superponere—Parasceve superpositio fiat, ne quod cum Judæis Sabbatum observare videatur. De Fabric. Mun. apud D. Cave. p. 103.

So that besides the Lord's Day, *Saturday* was an usual Season whereon many Churches solemnized their Religious Services. As for those other times, in which they Publicly assembled for the Performance of Divine Worship, they will fall under the two General Heads of *Times of Fasting* and *Times of Feasting*, of which in the following Chapters.

CHAP. VIII.

§ *Of the Primitive Fasts, two-fold, Occasional and Fix'd, Of Occasional Fasts, what they were, and by whom appointed. § 2. Of sixt Fasts, two-fold, Weekly and Annual: Wednesdays and Fridays weekly Fasts; till what time of the Day observed, and why observed. § 3. One necessary Annual Fast, viz. Lent. Why they fasted at Lent, and how long lasted. § 4. Of the manner of their Fasts. Three sorts of Fasts, viz. Statio, Jejunium, and Superpositio. What those several Kinds were, and at what times observed.*

§ 1. **I**N this Chapter I shall make an Enquiry into the Primitive Fasts, which may be considered in a two-fold respect, either as Occasional, or Fixt.

Occasional Fasts were such, as were not determined by any constant fixed Period of Time, but observed on extraordinary and unusual Seasons, according as the Variety and Necessity of their Circumstances did require them. Thus in Times of Great and Imminent Danger either of Church or State, when by their Sins they had kindled God's Wrath and Fury against them, that they might divert his Vengeance, and appease his offended Majesty, they appointed set Days and Times for the Abasing of themselves before

before the Lord, for the seeking of his Face by Prayer and Fasting, abstaining from the Food of their Bodies, and practising all external Acts of Humiliation, as so many Indications of the internal Contrition of their Hearts and Souls. So *Cyprian* in the time of

a sharp Persecution advised his Flock 1 *To seek to appease and pacify the Lord, not only by Prayers, but by Fastings, and by Tears, and by all kind of Intreaties. And when the same Father foresaw an approaching Persecution, he writ to Cornelius Bishop of Rome, 2 That since God was pleased in his Providence to warn them of an approaching Fight and Tryal, they ought with their whole Flocks diligently to fast and watch, and pray, to give themselves to continual Groans, and frequent Prayers; for those are our Spiritual Arms, that make us firmly to stand and persevere.*

Tertullian jeers the Heathens, 3 *That in times of Danger or great necessity, after they had*

I

1 Ad placandum atque exorandum Dominum, non voce sola, sed & jejuniis, & lachrymis, & omni genere deprecationis ingemiscamus. *Epist.* 8. § 1. p. 22.

2 Quoniam providentia Domini monentis instrui-
mur—— appropinquare
jam certaminis & agonis
nostri diem, jejuniis, vi-
giliis, orationibus insi-
stere, cum omni plebe
non desinamus, incumbamus
gemitibus assiduis &
deprecationibus crebris,
hæc sunt enim nobis arma
cœlestia; quæ stare &
perseverare fortiter faci-
unt. *Epist.* 57. § 3. p.
159.

3 Denique cum ab im-
bribus æstiva, hyberna
suspendunt, & annus in
cura est, vos quidem quo-
tidie pasti, statimque
voluptuosely

pransuri, balneis & cauponis & lupanaribus operati, Aquilicia Jovi immolatis, Nudipedalia populo denunciatis Cœlum apud Capitolium quæritis, nubila de laquearibus expectatis, averſi ab ipſo & Deo & Cœlo. Nos vero jejuniis aridi, & omni continentia aſperſi ab omni vitæ fruge dilati, in ſacco & cinere voluntantes, invidia Cœlum tundimus, Deum tangimus, & cum miſericordiam extorſerimus, Jupiter honoratur. *Apolog. cap. 40. p. 711*

it were to repent, to have Mercy and Compassion upon us ; for by this way God is honoured.

These Occasional Fasts were appointed by the Bishops of every Church, as they saw fit

1. Episcopi universæ Plebi mandare jejunia aſolent — ex aliqua ſolitudinis ecclesiasticæ cauſa. *De Jejun. c. 13.*

voluptuously and sensually glutted themselves, they then ran to the Capitol, and with all outward Signs of Humility, deprecated Gods Judgments, and implored his mercy, whilst in the mean time they were Enemies unto him, But, says he, We on such Emergencies and Occasions abstain from all things, give our selves wholly to fasting, roll our selves in Sackcloth and Ashes ; thus incline God as

and necessary. So writes Tertullian, The Bishops are wont to ordain Fasts for their Churches, according as the Circumstances of the Churches require.

§ 2. The next sort of Fasts were set or fixed ones, that is, such as were always observed at the same Time and Season ; and these again were two-fold, either Weekly or Annual. First, Weekly. These were kept every Wednesday and Friday, as Clemens Alexandrinus relates

lates that ¹ they fasted on every Wednesday and Friday. These Fasts were commonly called Stations, in allusion to the Military Stations, or the Soldiers standing, when on the Guard. Thus Tertullian mentions ² Their Stationary Days. And writes that ³ Wednesdays and Fridays were Stations. On these Stationary Days their Fasts ended ⁴ at three a Clock in the Afternoon; whence they are called by Tertullian, ⁵ The half Fasts of Stations. Though some on Fridays lengthened out their Fasts ⁶ till Evening.

¹ Τῆς νηστείας — τῆς περὶ τοῦ καὶ τῆς παρασκευῆς. Strom. lib. 7. p. 534.

² Stationum dies. De Orat. p. 661.

³ Stationibus quartam & sextam Sabbati dicamus. De Jejunio, p. 651.

⁴ Non ultra nonam destinendum. Tertul. de Jejun. p. 648.

⁵ Stationum Semijejunia. Ibid. p. 650.

⁶ Jejunium facimus. Victor. Petav. apud D. Cave, p. 103.

Why they fasted on Wednesday rather than on any other Day of the Week, I cannot find; but on Friday they chose to fast ⁷ because Christ was Crucified thereon.

⁷ Ob Passionum Domini. Victor. Petav. ubi ansea.

§ 3. The next sort of fixed Fasts is such as are annual, of which kind they had but one, viz. Lent. And indeed besides this, they had no other necessary fixed Fast, neither Weekly nor Yearly; the Faithful were not strictly obliged to the observation of any other, as will be evident from what follows.

It is true, they fasted *Wednesdays* and *Fridays*, but this was *ex Arbitrio*, of their own Free Will and Choice, not *ex imperio*, of Command or Necessity. For when the *Montanists*, began to impose as a Duty other stin-
 ted Fasts, they were for so doing branded as He-

1 Τίς ἔστιν ἔτι ὁ πρέ-
 σβυατὶ διδάσκαλος; τὰ
 ἔργα αὐτοῦ καὶ ἡ διδασκαλία
 δείκνυσιν, ἔτι ἔστιν ὁ δι-
 δάσκει λύσεις γάμων, ὁ νη-
 σεύας νομοθετήσας. Apud
 Euseb. lib. 5. cap. 18. p.
 184.

reticks, *Who*, saith *Apollonius* concerning *Montanus*, is this new Doctor? His Works and Doctrin evidently declare him, this is he that teaches the Dissolution of Marriages, and prescribes

Fasts. And for the same Practice they were accused by the Orthodox, for *Galaticising*, or committing the Error of the Galatians in observing Days, and Months, and Years.

But that the Ancients esteemed *Lent* to be the only necessary fixed Fast, and any other, even the Stationary Days to be indifferent, will appear most evidently from this ensuing Passage of *Tertullian*, *Tertullian* being now a *Montanist*, and defending their prescribed Fasts against the Orthodox, thus jeeringly exposes the Opinions of his Adversaries with respect to the necessary determined times of

3 Certè in evangelio illos dies jejuniis determi-
 natos putant, in quibus
 ablati sunt sponsus: & hos

Fastings. 3 *Forsooth*, saith he, they think that according to the Gospel, those days are to be prescribed Fasts,

Fasts, wherein the Bridegroom was taken away, (i.e. Lent) and those to be the only Fasts of Christians, the Legal and Prophetical Fasts being abolished; and that for others we may indifferently fast, according to our Will, not out of necessity or command, but according to our Circumstances and conditions, and that so the Apostles observed, commanding no other fixed and common Fasts besides this; no, not the Stationary Days, which indeed they keep on Wednesdays, and Fridays, and do all observe, but yet not in obedience to any Command, or to the end of the Day, but Prayers are concluded at three a Clock in the Afternoon, according to the Example of Peter in the Acts.

esse jam solos legitimos jejuniorum Christianorum abolitis legalibus, & prophetis vetustatibus, — Itaque de cætero indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ pro temporibus & causis uniuscujusque: Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & in commune omnibus obeundorum jejuniorum: proinde nec stationum, quæ & ipsæ suos quidem dies habeant quartæ feriæ & sextæ, passim tamen currunt, neque sub lege præcepti neque ultra supremam diei, quando & orationes fere hora nona concludat de Petri exemplo quod actis refertur, *De Jejunio*, p. 645.

So that from hence it is evident, That the Orthodox apprehended themselves to be free from the necessary Observation of the Stationary Fasts, and to be only strictly obliged to fast on those Days, wherein the Bridegroom was taken away; or on Lent, from which Periphrasis

of *Lent* we may collect both the Reason and the Duration thereof.

First, the Reason thereof, or the Ground on which they founded the necessity of this Fast, and that was on that saying of Christ, in *Matth. 9. 15.* *The Days will come when the Bridegroom shall be taken from them.* This they imagined to be an Injunction of Christ to all his Followers, to fast at that time, when the Bridegroom should be taken away. The Bridegroom they esteemed to be Christ, the time when he was taken away, his Crucifixion, Death, and continuing under the Power of Death to the instant of his Resurrection, during which time they thought themselves by the forementioned Command obliged to fast.

Secondly, From hence we may observe the Duration of this Fast, or how long it was continued, and that was, from the time that Christ the Bridegroom was taken away, to the time that he was restored again, that is, from his Passion to his Resurrection. Now according to their Various Computations of the beginning and end of Christ's being taken away, so was the Duration of their Fast; some might reckon from Christ's Agony in the Garden, others from his being betrayed by *Judas*. Some again from his being fastned to the Cross, and others from his being actually dead; and so according to these Diversities of Computations were their Fasts either lengthened or

or shortned. This we may probably suppose to be the occasion of the different Observations of this Fast with respect to its Duration, as we find it in *Irenaus*,

1 Some, says he, esteem, that they must fast but one Day, others two, others more, and some allow to this Fast forty Hours. Which last space of Time seems to have been their general and

1 'Οι μὲν γὰρ οἰοῦνται
μίαν ἡμέραν δεῖν ἀπὸ
νῆς δεῖν, οἱ δὲ δύο. οἱ δὲ
καὶ πλείονας, οἱ δὲ τεσσα-
ράκοντα ὥρας ἡμερῶν τε
καὶ νυκτερινὰς συμμετρῶσι
τῷ ἡμέραν αὐτῶν Α-
pud Euseb. lib 5. cap. 24.
P. 393.

common Allowance: Whence this Fast was afterwards called τεσσαρακοση, or, *Quadragesima*, that is, not a Fast of Forty Days, in imitation of Christ's Fasting in the Wilderiness, but a Fast of Forty Hours, beginning at *Friday* Twelve a Clock, about which time Christ was dying, and ending *Sunday* Morning, when Christ arose. So that from Twelve a Clock *Good Friday*, as we call it, when Christ the Bridegroom was taken away, they fasted, in obedience to his Command, as they imagined, till *Sunday* Morning, when he was found again by his Resurrection, at which time they forgot their Sorrow and Mourning, concluded their Fast, and began the joyful Festival of *Easter*, or of Christs Resurrection.

§ 4. As for the manner of their Fasts, we may observe them to be of three sorts, viz. *Statio*, *Jejunium*, and *Superpositio*; *Station*, *Fasts*, and *Superposition*; all which three are at once

1 Usque ad horam nominam jejunamus, usque ad vesperam, aut superpositio usque in alterum diem fiat. *De Fabris. Mun. apud D. Cave, p. 103.*

mentioned by *Victorinus Petavionensis*, 1 *We fast, says he, till the ninth hour, or till evening, or there is a Superposition till the next morning.*

I. There was the Fast of Stations, which ended at Three a Clock in the Afternoon, or at the Ninth Hour, as it is called in the forecited Passage of *Victorinus Petavionensis*. This sort of Fasting was used on *Wednesdays* and *Fridays*, which Days, as we have shewn before were called Stationary Days, and on them Divine Services were ended at Three a Clock in the Afternoon, for which Reason *Montanising Tertullian* 2 terms

2 Stationum semijejuna. *De Jejun. p. 650.*

them, *The Half Fasts of Stations.*

II. The next sort was strictly called *Jejunium*, or a *Fast*; which according to the forecited place of *Victorinus Petavionensis*, lasted till Evening: Of this sort, it is probable, their Occasional Fasts were, as *Tertullian*

3 Denique cum ab imbris æstiva, &c— Nos jejuniis aridi, & omni continentia aspersi— Invidia Cælum tundimus. *Apolog. cap. 40. p. 711.*

writes, 3 *In times of necessity and danger we dry up our selves with Fasting, abstain from all Meat, roll our selves in Dust and Ashes, and by these means*

cause God to have mercy upon us. Though it is also likely, that in times of more eminent Danger they extended these Fasts unto that of *Superposition.* The

The Second sort of Fasts was observed by some on *Fridays*, who turned the Station into a Fast, as *Victorinus Petavionensis* writes, ¹ *On Friday, in Commemoration of the Lord's Passion, I either keep a Station, or observe a Fast.*

¹ Ob Passionem Domini Jesu Christi aut Stationem do, aut jejunium facimus. *De Fabric. Mund.* apud D. Cave, p. 103.

III. The last sort of Fasts was called *Superposition*, or, as by the Greeks, ὑπερθεσις, which lasted till the Morning of the next Day, according to that of *Victorinus Petavionensis*, ² *Let Superposition be done till the next Day.*

² Superpositio usque in alterum diem fiat. *D. Fabric. Mundi* apud D. Cave, p. 103.

As for the times when this Fast was observed, I find that in some of the Western Churches they so kept every *Saturday* throughout the Year, fasting thereon till Midnight, or till the beginning of *Sunday Morning*, as *Victorinus Petavionensis*

says, ³ *Let Superposition be done on Saturday, lest we should seem to observe the Jewish Sabbath.* But not only in these, but

³ Parasceve superpositio fiat, ne quod cum Judæis Sabbatum observare videamur. *Ibid.* p. 103.

in other Churches also, they so fasted on *Easter Eve*, or on the *Saturday* preceeding that *Sunday*, which being *Lent*, was so necessary and usual, that *Tertullian* enumerating those particular Acts of Divine Worship, that a Christian

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not only in these, but in other Churches also, they so fasted on *Easter Eve*, or on the *Saturday* preceeding that *Sunday*, which being *Lent*, was so necessary and usual, that *Tertullian* enumerating those particular Acts of Divine Worship, that a Christian

Christian Woman could not freely perform, if married to a Pagan Husband, reckons this

1 Quis Solennibus Pas-
chæ abnoctantem securus
sustinebit. *Ad Uxor. lib.*
2. p. 429.

as one, 1 *That on Easter
Eve she could not stay up,
and watch that Night :*
But to please her Hus-
band, must be diverted

from this necessary Fast, that usher'd in the
Glorious Festival of *Easter*, which brings me
in the next place to enquire into this, and
their other Feasts, of which in the ensuing
Chapter.

CHAP. IX.

§ 1. *Of the Primitive Feasts, two-fold, Occasional, and Fix'd, § 2. Of Easter. § 3. Of Whitsunday. § 4. Of Christmas: On what Day of the Year Christ was born. § 5. Of Epiphany. § 6. Besides these no other Feasts in Commemoration of Christ, the Virgin Mary, or the Apostles. The Apostles not called Saints in the Primitive Writings. § 7. Festivals in Commemoration of the Martyrs: Observed on the Annual Day of their Martyrdom. Persons appointed to take an exact Account of the Day of their Decease. § 8. Why those Festivals were observed. The Day of the Martyrs Death termed their Birth days. § 9. The Place where these Festivals were Solemnized: Of the Buryingplace of the Ancients. § 10. The manner of the Observation of these Festivals.*

§ 1. **A**S the Primitive Faſts were two-fold, ſo likewise were their Feaſts, either Occaſional, or Fixed. As for thoſe that were Occaſional, I ſhall paſs them over, becauſe not controverted, and come immediately to enquire into their Fixed Feaſts, which, as their Faſts, were alſo two-fold, either Weekly or Annual. Of their Weekly Feaſts, which were *Sundays*, and in the Oriental Churches *Saturdays*, I have already diſcourſed, ſo that there only remains an Enquiry into their Annual

Annual Feasts, which, besides the Martyrs Festivals, were two, viz. *Easter* and *Whitsunday*, or at most Three, viz., *Easter*, *Whitsunday*, and *Christmasts*, of each of which in their Order.

§ 2. I begin with *Easter*, as being the antientest Feast of all, concerning which *Tertul-*

1 *Pascha celebramus annuo circulo in mense primo. De Jejun. p. 651.*

2 *Solennia Paschæ. Epist. 53. § 2. p. 131.*

3 *Τὴν πάσχα. Contra Celsum, lib. 8. p. 392.*

lian writes, 1 *We Celebrate Easter in the first Month every Year.* *Cyprian* mentions their 2 *Easter Solemnities.* And *Origen* reckons 3 *Easter* as one of the four Festivals observed in his

time. But that they Solemnized *Easter*, is a thing so well known, that it will be unnecessary to prove it, especially since every one knows, or at least might easily know, those sharp Contests and Debates that were in the Church about the time when it should be kept ; the whole Affair hath been at large related by several Hands in our own Tongue ; amongst others, by the most learned Dr. *Cave*, in his *Apostolici*, in the Life of *Irenæus*, to which I refer the Curious, contenting my self with giving a very brief Account of the Controversie, which was this: The Churches of the *Lesser Asia* kept their *Easter* the same day that the Jews kept their Passover, on what day of the Week soever it happen'd. The Church of *Rome*, with other Churches, kept it the Lords Day after. This Diversity of Customs created

created a violent Disorder and Confusion amongst the Christians ; for the Church of *Rome* would impose their Usages on the Churches of the *Lesser Asia*, unto which the latter peremptorily refused to submit. To appease these Heats and Storms, *Polycarp* Bishop of *Smirna* came to *Rome* to confer with *Anicetus* Bishop of that Church about it, who agreed, that every Church should be left to follow its own Custom, as accordingly they were to the times of Pope *Victor*, who revived this Controversie, and was so turbulent and imperious, as that he excommunicated the *Asiatics*, for refusing to comply with the Church of *Rome* in this matter, condemning them as Hereticks, loading them with the long and frightful Name of *Tessareskaidekatita*, or, *Quartodecimani*, so called because they kept their *Easter Quarta Decima Luna*, upon the Fourteenth Day after the appearance of the Moon, or at the Full Moon, on what Day soever it happened. But however the *Asiatics* stood their Ground, and still maintained their old Custom, till the Council of *Nice*, Anno 325. by their Authority decided this Controversie, decreeing, that throughout the whole Christian World, *Easter* should be observed not on the Day on which the Jewish Passover fell, but on the Lord's Day ensuing, as it was ever after observed and followed.

§ 3. The next Feast that was observed was *Whitsunday*, or *Pentecost*. in Commemoration of the Holy Ghosts Descent on the Apostles, which

which also was very ancient, being mentioned

1 *De Coron. Milit.* p. 340. *De Baptism.* p. 604. & *De Idololatria*, p. 623.

2 Τὰ περὶ τῶν παρ' ἡμῖν κυριακῶν, ἢ παροσχιδῶν, ἢ τῆς πάχα ἢ τῆς πεντηκοστῆς δι' ἡμερῶν γινόμενα. *Contra Celsum.* lib. 8. p. 392.

several times by 1 *Tertullian*; and reckon'd by *Origen* for one of the 2 *four Festivals* observed in his time, the other Three being *Sundays*, *Saturdays*, and *Easter*.

§ 4. As for Christmash, or the time of Christs Nativity, there is a Passage in *Clement Alexandrinus*, which seems to intimate, that it was then observed as a Festival: For speaking of the Time when Christ was born, he says, that those who had curiously search'd into it, affixed it to the 25th Day of the Month *Pachon*. But the *Basilidian Hereticks* held otherwise,

3 Ὅτι δὲ ἀπὸ Βασιλείδης καὶ τῆς βαπτίσματος αὐτοῦ τῆς τὴν ἡμέραν ἐορτάζουσι. *Strom.* lib. 1. p. 249.

3 *who also observed as a Feast, the Day of Christs Baptism.* From which Words *who also*, if that be the meaning of the

Words δὲ — καὶ one might be apt to infer, that the meaning of *Clement Alexandrinus* was, that the *Basilidians* not only feasted at the time of Christs Nativity, but also at the time of his Baptism. But whether this Interpretation will hold, I leave to the Learned Reader to determin. On the contrary, there are other Considerations, which more strongly insinuate, that this Festival was not so early solemnized, as that when *Origen* reckons up the

Feasts

Feasts observed in his Age,
he mentions not one
Syllable of *Christmas* ;
and it seems improba-
ble that they should
Celebrate Christs Nati-
vity, when they disagreed about the Month
and Day when Christ was born.

1 κυριακῶν — παρὰ σ-
κεδῶν — πᾶσα — πεντη-
κοστῆς. Contra Celsum. lib.
8. p. 392.

Clemens Alexandrinus
reckons 2 from the Birth
of Christ to the Death
of Commodus, exactly
one hundred ninety four
Years, one month, and
thirteen days ; which

2 Γίνονται ἐν αὐτῷ ὁ
Κύριος ἐγεννήθη ἕως Κο-
μοδῆς τελευτῆς τὰ πάντα
ἔτη ἑκατὸν ἐννηκοντατέσ-
σαρα, μὴν εἰς, ἡμέραι 13.
Strom. lib. 1. p. 249.

years must be computed according to the *Na-
bonassar*, or *Egyptian Account*, who varied from
this in our year, in that they had only 365
days in a year, never taking notice of the odd
Hours, or Quadrant of a Day, that every
fourth Year makes a whole Day, and are ac-
cordingly by us then added to the Month
of *February*, which maketh the Bissextile or
Leapyear. So that though the *Egyptians* al-
ways begun their Year with the first day of
the Month *Thoth*, yet making no Account of
the Annual odd Hours, that Month wande-
reth throughout the whole Year : And where-
as now the first Day of that Month is the
first Day of our *March*, about Seven Hundred
Years hence, it will be the first of *September* ;
and after Seven Hundred Years more, or near
thereabouts, it will come to the first of *March*
again. Wherefore that we may reduce unto

our

our Style this Calculation of *Clemens Alexandrinus*, we must deduce, for those odd Hours which are not accounted, one Month and Eighteen Days, and so reckoning the Birth of Christ from the Death of *Commodus*, which happened on the first Day of *January*, to be One Hundred Ninety Four Years, wanting five or six Days, it will appear that Christ was born on the 25th or 26th of the Month of *December*, according to the *Julian Account*, which is the Epoch we follow.

But as the same Father farther writes in the

1 Ἐπὶ δὲ οἱ περιεργό-
τερον τὴν γενέσθαι τὴν σω-
τηρίαν ἡμῶν ἔμνησεν τὸ
ἔτος, ἀλλὰ καὶ τὴν ἡμέ-
ραν προσθέντες, ἐν πα-
σὶν— ἐν πέμτῃ Πα-
χων καὶ ἐκτάτῃ. Ibid. P.
249.

same place, 1 *There were some, who more curiously searching after the Year and Day of Christs Nativity, affixed the latter to the 25th of the Month Pachon, Now in that Year in which Christ*

was born, the Month *Pachon* commenced the twentieth Day of *April* : So that according to this Computation Christ was born the 16th Day of *May*. Nay, there were yet some other ingenious Men, as the same Father con-

2 Καὶ μὴν πνὲς αὐτῶν
φασι παρμυθὶ γελνιῆσαι
καὶ ἢ κε. Ibid. p. 249.

tinues to write, 2 *that assigned Christ's Nativity to the 24th or 25th of the Month Pharmuthi, which answers to our*

16th or 17th of *April* : So that there were Diversities of Opinion concerning the Time of Christs Birth, which makes it very probable, that there was then no particular Feast observed

observed in Commemoration of that Glorious and transcendent Mercy.

§ 5. There is yet another Feast called by us *Epiphany*, wherein there is a Commemoration of Christs Baptism, which I find to have been peculiarly Solemnized by the *Basilidian* Hereticks. For thus *Clemens Alexandrinus* reports it to be a particular Custom of theirs,

1 to keep as a Festival the day of Christs Baptism. The Day on which Christ was baptized, 2 they said to be the fifteenth of the Month Tyby, in the fifteenth Year of the Reign of the Emperor Tiberius, which answers to our One and Thirtieth of December; or as others imagin'd it, 3 On the Eleventh of the Month Tyby, which was the Seven and Twentieth of our December.

1 Οἱ δὲ ἀπὸ Βασιλείδης
καὶ τῆ βαπτίσματος αὐ-
τῆς τὴν ἡμέραν ἑορτάζουσιν.
Strom. lib. 1. p. 249.

2 Φασὶ δὲ εἶναι τὸ πν-
τακαιδέκατον ἔτος Τιβε-
ρίου, καίσαρος, τὴν πετε-
καιδεκάτῳ τῷ πρὸς μῆνός.
Ibid. p. 249.

3 Τινὲς δὲ αὐτὴν ἐν δε-
κάτῳ τῷ αὐτῷ μῶνός.
Ibid.

§ 6. Besides these forementioned Festivals, there were none others observed to the Honour of the blessed Jesus, nor of the Virgin Mary, nor of the Holy Apostles and Evangelists; and which may be a little observable, it is very seldom, if ever, that the Ancients give the Title of Saints to those Holy Per-

1 A Petro ordinatum.
Tertul. de Præscript. advers.
Hæret. p. 78.

2 Tunc Paulus, &c. *Idem.*
Scorpiac. advers. Gnostic.
p. 615.

3 Ab Johanne conlocatum. *Idem de Præscript advers.*
Hæret p 78

sons, but singly style
them, 1 *Peter*, 2 *Paul*, 3
John, &c. not *St. Peter*,
St. Paul, or *St. John*.

§ 7. But now there was another sort of Festivals, which every Church Celebrated in the Commemoration of its own Martyrs, which was, on the Anniversary Day of their Martyrdoms: They assembled together, where they recited the Martyrs Glorious Actions, exhorted to an Imitation of them, and blessed

God for them. So says
Cyprian, 4 *The Passions of the Martyrs we Celebrate with an Anniversary Commemoration.* And so writes *Tertullian*, 5 *Upon the Annual Day of the Martyrs Sufferings, we offer Thanks to God for them.* When this

4 *Martyrum Passiones & dies anniversaria commemoratione celebramus.*
Epist. 34. § 3. p. 80.

5 *Oblationes pro defunctis, pro natalitiis annua die facimus.* *De Coronâ Milit. p. 339.*

Practice began, cannot certainly be determined; it is first found mentioned in the Letter of the Church of *Smirna* to the Church of *Philomilium*, touching the Death of *Polycarp*, wherein they write, 6

6 *Ἡμεῖς ἀνελόμενοι τὰ πρῶτα λίθων πολυτελῶν καὶ δοκιμωτέρων ὕπερ*

That they had gathered up his Martyr'd Bones

and

and buried them in a decent place, where, say they, if possible, we will meet to celebrate with Joy and Gladness the Birthday of his Martyrdom. Hence that they might be certain of the very day of the Martyrs Sufferings, there were some appointed to take an exact Account of them, and faithfully to register them, that so there might be no mistake. Thus Cyprian writ from his Exile to the Clergy of his Church, ¹ That they should take special care, exactly to note down the very day of the Martyrdom of the Faithful, that so they might be commemorated amongst the Memories of the Martyrs, and to signify to him the precise time of their departure to a glorious Immortality, that so he might also celebrate it.

χρυσίον ὅσα αὐτῆς, ἀπεδέ-
μεθα ὅτε καὶ ἀκόλουθον ἦν
ἐνταῦθα ὡς δυνατὸν ἡμῖν συ-
ναγομένοις ἐν ἀγαλλιάσει
καὶ χαρᾷ, παρέξει ὁ Κύριος
ὑπὲρ τὴν τῆς μαρτυρίας
αὐτῆς ἡμέραν γενέθλιον. A-
pud Euseb. lib. 4. cap. 15.
P 135.

1 Dies eorum, quibus ex-
cedunt, annotare, ut com-
memorationes eorum in-
ter memorias Martyrum
celebrare possimus—Sig-
nificet mihi dies quibus in
carcere beati fratres nostri
ad immortalitatem glorio-
sæ mortis exitu transeunt,
& celebrentur hic à nobis
oblaciones & Sacrificia ob
commemorationes eorum
Epist. 37 § 2. p 87, 88.

§ 8. The Reasons for which they observed these Festivals, we find in the forementioned Letter of the Church of *Smirna*, wherein they write ² That they would meet to celebrate with Joy and Gladness the Martyr-

2 Ἐπιελθὲν τὴν τῆς
μαρτυρίας αὐτῆς ἡμέραν γε-
νομ

νέθλιον, εἰς τε τῶν περ-
 ηθληκότων μνήμην, καὶ τῶν
 μελλόντων ἀσκήσιν τε καὶ
 ἐτοιμασίαν. Apud Eu-
 sebi. lib. 4. cap. 15. p.
 135.

dom of Polycarp, for
 the Commemoration of
 those who had already
 gloriously striven, and for
 the Confirmation and Pre-
 paration of others by their

Examples. So that their Design was two-fold, to animate and encourage others to follow the glorious Examples of those Heroick Martyrs, who were commemorated before their Eyes, and to declare the Honour and Veneration, that they had for those invincible Champions of Jesus Christ, who by their Martyrdoms were now freed from all their Miseries and Torments, and Translated to a blessed and glorious Immortality, in an happy manner experiencing the Truth of that Scripture in *Ecclesiastes* 7. 1. That the day of a Man's Death is better than the day of his Birth. Whence the Time of the Martyrs Deaths was usually termed their Birth-Day, because then was a Period of all their Grief and Trouble, and a beginning of their everlasting Bliss and Felicity. Thus in the forementioned Letter of the Church of *Smirna* concerning the Death

of Polycarp, they write,
 2 That they would meet to
 celebrate with joy and
 gladness the Birth-day of
 his Martyrdom. And so
Tertullian says, that 3
 they annually commemora-
 ted the Birth-days of the
 Martyrs; that is, their
 Deathdays;

ἡμεῖς μαρτυρεῖς αὐτοῦ
 ἡμέραν γενέθλιον Apud
 Euseb. lib. 4. cap. 15. p.
 135.

2 Oblationes pro de-
 functis, pro natalitiis an-
 nua die facimus, *De Coron*
Milit. p 339.

Deathdays; as he writes in another place concerning St. Paul, ¹ *That he was born at Rome, when he suffered Martyrdom there.*

¹ Tunc Paulus civitatis Romanæ consequitur nativitatem, cum illic Martyrii renascitur generositate. *Scorpiac adv. Gnostic.* p. 615.

§ 9. As for the Place where these Anniversary Solemnities were performed, it was at the Tombs of the Martyrs, who were usually buried with the rest of the Faithful, in a distinct place from the Heathens, it being their Custom to inter the Christians by themselves, separate from the Pagans; accounting it an hainous Crime, if possibly it could be prevented, to mingle their Sacred Ashes with the defiled ones of their Persecuting and Idolatrous Neighbours. Wherefore in the Ratification of the Disposition of *Martialis* Bishop of *Astorga* by an *African* Synod held Anno 258, this was one of the Articles alledg'd against him, ² *That he*

had buried his Sons after the Pagan manner, in Gentile Sepulchres, amongst Men of another Faith. And for this

² Filios — exterarum gentium more apud profana Sepulchra depositos, & alienigenis conspultos. *Apud Cyprian. Epist. 68.* § 7. p 202.

Reason it was, that the surviving Christians would run upon ten thousand Hazards, to collect the scattered Members of the Dead Martyrs, and decently to inter them in the common Repository of the Faithful. As when *Emilian* the barbarous Prefect of *Egypt*, forbid any, under Severe Penalties, to entomb the Dead Bodies of the murdered Saints, and se-

dulously watched if any would durst to do it.

1 Τὰς τῶν σωματίων
πρὸς τῶν τελείων καὶ
μακαρίων ἐκ ἀκινδυνῶς ἐκ-
τελεῖν. Dionys. Alexand.
apud Euseb. lib. 7. c. 11.
p. 61.

Freedom, whereby *Asturias* a Roman Sena-
tor rendred himself renowned, in that when

2 Παρὼν τιμωχάδε τε-
λειωμένῳ τῷ μαρτυρίῳ, τὸν
ὡμὸν ὑποδείξας ὅτι λαμ-
πρῆς καὶ πολυτελής ἐστὶν.
τῷ ἄρα οὐ σκῆνῳ ἐπι-
φέρειται, περιεείλας τε ἑὺ
μάλα πλουσίως τῇ προση-
κασῇ ταφῇ παραδίδωσι.
Euseb. lib. 7. cap. 16. p.
264.

Vienna in *France* to the Churches of *Asia*,
concerning their sore and grievous Persecuti-
ons, we find them passionately complaining
of the Inhumane Cruelty of their Persecutors,

3 Τὰ δὲ καθ' ἡμᾶς ἐν
μεγάλῳ χαλεπότητι πέν-
θει, διὰ τὸ μὴ δυνάσθαι
τὰ σώματα κρύψαι τῇ γῇ,
ἕτε γὰρ νύξ σιωπεβαλλε-
το ἡμῶν πρὸς τῆς, ἕτε
ἀργύρια ἐπέειδεν, ἕτε λιτα-
νεία ἐδυσώποι, παντὶ δὲ
τρόπῳ παρετήσαν ὡς μέγα
πικρὰν ἔχοντες, εἰ μὴ τόχοιεν
ταφῆς. Apud Euseb. lib.
5. cap. 1. p. 169.

joyced, that they had gotten the most precious
Bones

Yet *Eusebius* a Deacon
of *Alexandria* resolute-
ly ventured upon it; And
it is applauded by the
Historian as an Act of
Religious Boldness and

he saw the Martyrdom
of *Marinus* at *Cæsarea*,
he took his martyred Bo-
dy, cloathed it with a pre-
cious Garment, bore it
away on his own Shoulders,
and magnificently and de-
cently interr'd it. And
in a Letter from the
Christians of *Lyons* and

3 that neither Prayers nor
Tears, neither Gold nor
Silver, could prevail with
them, to permit them to
collect the dead Bodies of
their murdered Brethren,
and decently to interr
them. As on the other
hand, the Faithful or
the Church of *Smirna* re-
joyced, that they had

Bones of *Polycarp*, which

they buried ἵ ὅπερ καὶ ἀκό-
λεσθον ὡς, *ubi decebat*,

1 Apud Euseb. lib. 4
cap. 15 p 135.

where they ought, as *Va-*

lesius renders it; that is, as seems most proba-
ble, at the common Burying Place of the
Christians.

Now it was at these Tombs and Sepulchres
that the Memories of the Martyrs were solem-
nized. Thus in the forecited Letter of the
Church of *Smirna* to the Church of *Philomili-*

um, they write, that 2

in that place where they

had interr'd the Bones of

Polycarp, they would by

the Blessing of God assem-

ble together, and celebrate

his Martyrdom; which

was a Practice so usual

and constant, as that the Heathens observed

it: So that as on the one hand, under the

Persecution of *Valerian*, *Emilian* the Prefect

of *Egypt* threatned *Dionysius Alexandrinus* and

his Fellow-Sufferers, that for their Obstinacy

and Ingratitude, as he termed it, he would

send them into *Lybia*, to a desert place called

Cephro, 3 where they should

not meet together, or go

to those places called *Ce-*

meteries. That is, the

places where the Mar-

tyrs and the rest of the

Faithful were buried; so on the other hand

when *Galienus* *Valerian's* Son restored Peace

2 Ἐνθα ὡς θωατὸν
ἡμῶν σωαρομένοις ἐν ἀ-
γαλλιάσει, καὶ χαρᾷ, πα-
ρέξει ὁ ΚόειⓈ ἐμπλεῖν
τῷ τῷ μαρτυρίᾳ αὐτῆ
ἡμέραν γενέθλιον. Apud
Euseb. lib. 4. cap. 15. p.
135.

3 Οὐδαμῶς δὲ ἐξέραι
— ἢ σωδὸς ποιεῖσαι.
— ἢ εἰς τὰ καλέμενα κοι-
μητήρια εἰπέναι. Dion.
Alex. apud Euseb. lib. 7.
cap. 11. p. 258.

to the Churches, he published an express E-

1 Τα τῶν καλυμένων
κοιμηθειῶν ἀπολαμβάνειν
ἐπιτρέπον χάρις. Apud.
Euseb. lib. 7. cap. 13. p.
262.

dict 1 for returning to
the Christians the Ceme-
teries that were taken
from them.

§ 10. If in the next place it shall be enquired,
how they observed these Festival Days. I
answer, that they did not, according to the
fashion of the Heathens, spend them in Riot
and Debauchery, in Bacchanalian Revellings
and Luxury, but in Religious Exercises and

Employments, in Pray-
ers and Devotions. 2

2 Ἐορτίζει γὰρ κατὰ ἀ-
λήθειαν, ὃ τὰ δέοντα
πράττειν, αἰεὶ ἐχόμενος.
διὰ παντὸς θύων τὰς ἀ-
ναιμάκτους ἐν ταῖς πρὸς
τὸ θεῖον εὐχαῖς θυσίας.
Contra Cellum, lib. 8. p.
392.

He, saith Origen, truly
keeps a Festival, who does
what he ought to do, al-
ways praying, and by his
Prayers offering up un-
bloody Sacrifices unto God.

The Solemnities of these Feast Days were
not Drunkenness and Gluttony, but Acts of
Piety and Charity. Now they publickly as-
sembled, as the Church of Smirna writes in
her Letter concerning the Death of Polycarp,

3 Ἔς τε τῶν προηδ-
ηκότων μνήμην, καὶ τῶν
μελλόντων ἀσκησιν τε καὶ
ἐτοιμασίαν. Apud Euseb.
lib. 4. cap. 15. p. 135.

3 to commemorate the
Martyrs Courage and
Triumphs, and to exhort
and prepare others to the
same glorious and renown-
ed Actions. Or as Ter-
tullian expresses it, 4 now
they offered Oblations:

4 Oblationes facimus.
De Coron. Milit. p 339.

as

as Cyprian, ¹ They offered
Oblations and Sacrifi-
ces; that is, they offe-
red Thanks and Praise

¹ Celebrentur hic a no-
bis oblationes & Sacrificia
Epist. 37. § 2. p. 88.

to God, that had given Grace to those Mar-
tyrs, to Seal his Truths with their Blood,
and in evidence of their Gratitude distri-
buted of their Substance to the Poor and
Indigent.

CHAP. X.

§ 1. *Of the Rights and Ceremonies : The difference between them.* § 2. *Of Ceremonies : Many used by the Ancients, which through various ways crept into the Church.* § 3. *Of Rites : Every Church followed its own Rites without imposing them on any other.* § 4. *The Members of every Church obliged to observe the Rites of that Church where they lived.* § 5. *The Conclusion of this Enquiry, with an earnest Persuasion to Peace, Unity and Moderation.*

§ 1. **H**AVING in the precedent Chapters enquired into the several Parts of Divine Worship, and the Circumstances thereof, I now come to close up all with a brief Appendix concerning Rites and Ceremonies, by which I mean two different things: By Rites, I understand such Actions as have an inseparable Relation to the Circumstances or manner of Worship: As for Instance. The Sacrament was to be received in one manner or other, but whether from the Bishop or Deacon, that was the Rite. *Lent* was to be observed a certain space of Time, but whether One Day, or Two Days, or Three Days, that was the Rite thereof. So that Rites are necessary Concomitants of the Circumstances of Divine Worship, Appendages to them; or, if you rather please, you may call them Circumstances themselves.

By

By Ceremonies, I mean such Actions as have no regard either to the Manner or Circumstances of Divine Worship, but the Acts thereof may be performed without them; as for instance, In some Churches they gave to Persons ¹ *when they were*

baptized, Milk and Hony.

And, ² *Before they prayed, they washed their Hands.* Now both these

Actions I call Ceremonies, because they were

not necessary to the Discharge of those Acts of Divine Worship, unto which they were affixed; but those Acts might be performed without them; as Baptism might be entirely administred without the Ceremony of giving Milk and Hony, and Prayers might be presented without washing of Hands.

Now having explained what I intend by those two Terms of Rites and Ceremonies, let us in the next place consider the Practice of the Primitive Church with reference thereunto. And first for Ceremonies.

§ 2. It is apparent that there were many of that kind crept into the Church, of whom we may say, that *from the beginning they were not so*: For when ² *the Quire of the Apostles was dead, till which time, as Hege-*
sippus writes, the Church remained a pure and un-
spotted Virgin; then the

¹ Suscepti lactis & mellis concordiam prægustamus. *Tertul. de Coron. Mil.* p. 337.

² Manibus ablutis — Orationem obire. *Idem De Oratione*, p. 659.

² Ὡς δ' ἰερεὺς τῶν ἀποστόλων χοροῦ διαδοχῶν ἐλήφει τὰ βίβη τέλῃ — τῶν καὶ τῆς ἀδελφ. πλεονεξίας τῶν ἀρχῶν ἐλάμβανεν ἡ σύνασις. *Apud Euseb. lib. 3. cap. 32. p. 104.*

Church

Church was gradually spotted and corrupted, as in her Doctrin, so also in her Worship, an Infinity of Ceremonies by degrees insensibly sliding in, very many of which were introduced

1 Suscepti lactis & mellis concordiam prægustamus, exq; ea die lavacro quotidiano per totam hebdomadam abstinemus. *Tertul. de Coron Milit. p. 337.*

2 Manibus ablutis——orationem obire——ad signata oratione assidendi mos est quibusdam *Idem de Orat. p 659 660.*

ways and means winded themselves into the Church ; as some came in through Custom and Tradition ; one eminent Man perhaps invented and practised a certain Action, which he used himself, as Judging it fit and proper to stir up his Devotion and Affection ; others being led by his Example performed the same, and others again imitated them, and so one followed another, till at length the Action became a Tradition and Custom, after which manner those Ceremonies were introduced,

3 Suscepti lactis & mellis concordiam prægustamus, exque ea die lavacro quotidiano per totam hebdomadam abstinemus——Die Dominico neas ducimus de geniculis adorare, eadem immunitate à die Paschæ in Pentecosten usque gaudeamus

time, as 1 the eating of Milk & Hony after Baptism, the abstaining from Baths the Week after, 2 the washing of their Hands before Prayer, their sitting after Prayer, and many other such like, which through various

3 of tasting Milk and Hony after Baptism, of abstaining from the Baths the whole ensuing Week, of not kneeling on the Lords Day, and the space between Easter and Whitsuntide, of the Signing of themselves with the Sign
of

of the Cross in all their Actions and Conversations, concerning which and the like, Tertullian writes, *That there was no Law in Scripture for them, but that Tradition was their Author, and Custom their Confirmer.* Of which Custom we may say what Tertullian says of Custom in general, that *commonly Custom takes its rise from Ignorance and Simplicity, which by Succession is corroborated into use, and so vindicated against the Truth: But our Lord Christ hath called himself Truth, and not Custom; wherefore if Christ was always, and before all, then Truth was first and ancientest; it is not so much Novelty as Verity that confutes Hereticks: Whatsoever is against the Truth is Heresie, although it be an old Custom.*

Others again were introduced through a wrong Exposition or Misunderstanding of the Scripture; so were their Exorcisms before Baptism, and their Unctions after Baptism, as in their proper places hath been already shewn.

Finally,

ad omnem progressum atq; promotum; ad omnem auditum & exitum—quacunque nos conversatio exercet frontem crucis signaculo terimus. Harum & aliarum ejusmodi Disciplinarum si legem expostules Scripturarum, nullam invenies, traditio tibi prætendetur auctrix, consuetudo confirmatrix. *Idem de Coron Milit. p 337, 340, 341.*

¶ Fere consuetudo initium ab aliquâ ignorantia vel simplicitate sortita in usum per successionem corroboratur, & ita adversus veritatem vindicatur, sed Dominus noster Christus veritatem se, non consuetudinem cognominavit. Si semper Christus & prior omnibus æquæ veritas sempiterna & antiqua res—Hæreses non tam novitas quam veritas revincit, quodcunque adversus veritatem sapit hoc erit Hæresis, etiam vetus consuetudo. *De Virgin. Veland. p. 385.*

Finally, Others crept in through their Dwelling amongst the Pagans, who in their ordinary Conversations used an Infinity of Superstitions; and many of those Pagans, when they were converted to the Saving Faith, Christianiz'd some of their innocent former Ceremonies, as they esteemed them to be; either thinking them decent and proper to stir up their Devotion, or likely to gain over more Heathens, who were offended at the plainness and nakedness of the Christian Worship of which

1 Manibus ablutis— orationem obire— adsignata oratione assidendi mos — gentilibus adæquant. *De Orat.* p. 659, 660.

sort were 1 *their washing of Hands before Prayer, their sitting after Prayer, and such like.* Concerning which Tertullian affirms, that they were practised by the Heathens.

So that by these and such like Methods it was, that so many Ceremonies imperceptibly slid into the Ancient Church, of some of which

2 Quibus merito vanitas exprobanda est, siquidem sine ullius aut Domini aut Apostolici præcepti auctoritate fiunt, hujusmodi enim non Religioni, sed Superstitioni deputantur, affectata & coacta & curiosi potius quam rationalis officii. Certe vel eo coercenda quod gentilibus adæquant. *De Orat.* p. 659.

Tertullian gives this severe Censure, 2 *That they are deservedly to be condemned as vain, because they are done without the Authority of any Precept, either of our Lord, or of his Apostles; that they are not Religious, but Superstitious, affected and constrained, curious rather than rea-*

sonable, and to be abstained from because Heathenish.

§ 3. As for the Rites and Customs of the Primitive Church, these were indifferent and arbitrary ; all Churches being left to their own Freedom and Liberty to follow their peculiar Customs and Usages, or to embrace those of others, if they pleased ; from whence it is, that we find such a variety of Methods in their Divine Services, many of which may be observed in the precedent part of this Discourse ; as, some received the Lords Supper at one time, others at another ; Some Churches received the Elements from the Hands of the Bishop, others from the Hands of the Deacons ; some made a Collection before the Sacrament, others after ; some kept *Lent* one Day, some two days, and others exactly forty Hours ; some celebrated *Easter* on the same Day with the Jewish Passover, others the Lords Day after ; and so in many other things one Church differed from another, as *Firmilian*

writes, that *at Rome they did not observe the same Day of Easter, nor many other Customs which were practised at Jerusalem ; and so in most Provinces many Rites were varied according to the Diversities of Names and Places.*

I Circa celebrandos dies Paschæ, & circa multa alia divinæ rei Sacramenta videat esse apud alios aliquas diversitates, nec observari illic omnia æqualiter, quæ Hierosolymis observantur, secundum quod in cæteris quoq; plurimis provinciis multa pro locorum & nominum diversitate variantur. Apud Cyprian Epist. 75. § 5. p. 237.

So that every Church followed its own particular Customs, although different from those of its Neighbours, it being nothing necessary

to the Unity of the Church, to have an Uniformity of Rites; for according to *Firmilian*,

1 Fidei & veritatis unanimi-
tatem. Apud Cypr. Epist. 75. § 2. p. 236. an, the Unity of the Church consisted in an unanimity of Faith and Truth, not in an

Uniformity of Modes and Customs; for on the contrary, the Diversity of them, as *Irenaeus* speaks with reference to the Fast of Lent

2 Ἡ διαφωνία τῆς ἐν
σείας τοῦ ὁμόνοτου τῆς
πίστεως συνίσταται. Apud Eu-
seb. lib. 5. c. 24. p. 193. 2 did commend and set forth the Unity of the Faith.

Hence every Church peaceably followed her own Customs, without obliging any other Churches to observe the same; or being obliged by them to observe the Rites that they used; yet still maintaining a loving Correspondence, and mutual Concord each with other; as *Firmilian*

3 Plurimis provinciis multa pro locorum & nominum diversitate variantur, nec tamen propter hoc ab Ecclesiae Catholicae pace atque unitate aliquando discessum est. Apud Cyprian. Epist. 75. § 5. p. 237. writes, that 3 in most Provinces many Rites were varied according to the Diversities of Names and Places; but yet, saith he, never any one for this broke the Peace and Unity of the Church. One

Church or Bishop did not in those days Anathematize another for a disagreement in Rites and Customs; except when *Victor* Bishop of Rome, through his Pride and Turbulency, excommunicated the Asiatick Bishops for their different Observation of *Easter* from the Church of

of Rome; which Action of his was very ill resented by the other Bishops of the Christian Churches, and condemned by them as alien from Peace and Unity, and contrary to that Love and Charity, which is the very Soul and Spirit of the Gospel; even the Bishops of his own Party, that celebrated Easter on the same Day that he did, censured his rashness and violence, as unchristian and uncharitable, and writ several Letters, wherein

1 they severely check him, as Eusebius reports, in whose time they were extant, all which

1 Πληλικάτερον καὶ δια-
πομέων. Lib. 5. cap. 24.
P. 191.

are now lost, except the Fragment of an Epistle, written by Irenæus, and other Bishops of France, wherein 2

they affirm, that Victor was in the right with respect to the time of Easter, that it ought to be celebrated, as he said, on the Lords Day, but that yet he had done very ill to cut off from the Unity of the Church those that observed it otherwise; that it had never been known, that any Churches were excommunicated for a disagreement in Rites, instance of which there was not only in the time of Easter its self, but in

2 Παείσεται μὲν τὸ δ᾿ ἐν
ἐν μόνῃ τῇ πῆς κυριακῆς
ἡμέρᾳ τὸ πῆς τῆς κυριακῆς ἀνα-
στάσεως ἐπιτελεῖσθαι μυστή-
ριον, τῷ γὰρ μὴν Βίβλος περὶ
σηκόντος ὡς μὴ ἀπρόοπτοι
ὅλας ἐκκλησίας Θεοῦ ἀρ-
χαῖς ἔδωκε παρῆδοσαν ἐπι-
τηρέσας — ὃ δὲ γὰρ μόνον
περὶ τῆς ἡμέρας ὅτιν ἡ
ἀμφισβήτησις, ἀλλὰ καὶ πε-
ρὶ τῆς εἰδὸς αὐτῆς τῆς ἡ-
σείας. οἱ μὲν γὰρ οἶοντο
μίαν ἡμέραν δ᾿ ἐν αὐτῇ ἡ-
σείειν. οἱ δὲ δύο. οἱ δὲ καὶ
πλείονας οἱ δὲ πεσσοα-
κοντα ὥρας ἡμερᾶς τε καὶ
νυκτερινὰς συμμετρίσαι τῷ
ἡμέραν αὐτῶν. καὶ τοιαύτη
μὲν ποικιλία τῶν ἐπιτηρέ-
ων, ἡ γὰρ ἐφ' ἡμῶν γενο-
μενη

νῆα, ἀλλὰ καὶ πολὺ πρὸ-
 τερον ὅτι τῶν πρὸ ἡμῶν
 — καὶ ἔδεν ἑλαττον παν-
 τες ἔπει εἰρήνοδον τε καὶ
 εἰρηνόδομεν πρὸς ἀλλήλους,
 καὶ ἡ διαφωνία τῆς νησείας
 τιμὴ ὁμόνοιαν τῆς πίστεως
 σωίστησι — καὶ οἱ πρὸ Σω-
 τῆς πρεσβύτεροι οἱ προ-
 σάντες τῆς ἐκκλησίας ὡς
 νῦν ἀφῆγη, Ἀνίκητον λέ-
 γομεν καὶ Πιον, Ὑγινόν τε
 καὶ Τελεσφόρον καὶ Εὐστον,
 ὅτε αὐτοὶ ἐτήρησαν, ὅτε
 τοῖς μετ' αὐτοὺς ἐπέτρεπον,
 καὶ ἔδεν ἑλαττον αὐτοὶ μὴ
 πρὸς ἄλλους, εἰρήνοδον τοῖς ἀπὸ
 τῶν παρρησιῶν ἐν αἷς ἐτη-
 ρεῖτο ἐρχομένοις πρὸς αὐ-
 τῶν — καὶ ἔδεν διὰ τὸ
 εἶδ' ὅτι τὸ ἀπεβλήθησαν
 πρὸς, ἀλλ' αὐτοὶ μὴ πρὸς
 ἵες οἱ πρὸ σὺ πρεσβύτεροι.
 τοῖς ἀπὸ τῶν παρρησιῶν
 πρὸς ἐπὶ ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 καὶ τὸ μακάριον Πολυ-
 χάριτος ἐπὶ ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 ὅτι Ἀνίκητος, καὶ πρὸς
 ἄλλων πινῶν μικρὰ ἔχοντες
 πρὸς ἀλλήλους, ἐνδύς εἰρή-
 νοδον, πρὸς τὰς τὰς κε-
 σαλαῖς μὴ φιλοεισήσαντες
 πρὸς ἑαυτοὺς ὅτε γὰρ Ἀνί-
 κητος τὸν Πολύκαρπον πεί-
 σαι ἐδωκετο μὴ πρὸς —
 ὅτε μὴ ὁ Πολύκαρπος τὸν
 Ἀνίκητον ἐπέσει πρὸς — καὶ
 τέτων ὅπως ἔχοντων, ἐκκοι-
 νῶνσαν ἑαυτοῖς καὶ ἐν τῇ
 ἐκκλησίᾳ παρεχώρησεν ὁ
 Ἀνίκητος εὐχαριστῶν τῷ

the Fast that preceded
 it : Some fasted one day,
 others more ; some forty
 hours, which variety of
 Observations began not
 first in our Age but long
 before us in the times of
 our Ancestors, who yet
 preserved Peace and Unity
 amongst themselves, as we
 now do ; for the Diversity
 of Fasts commended the
 Unity of Faith : And as
 for this Controversie con-
 cerning the time of Ea-
 ster, the Bishops which
 governed the Church of
 Rome before Soter, viz.
 Anicetus, Pius, Higy-
 nus, Telesphorus, and
 Xystus, they never cele-
 brated it the same time
 with the Asiatics, nei-
 ther would they permit
 any of their People so to
 do ; but yet they were
 kind and peaceable to
 those who came to them
 from those Parishes, where
 they did otherwise observe
 it, and never any for this
 Cause were thrown out of
 the Church ; even your
 Predecessors, though they
 did

did not keep it, yet they sent the Eucharist to those that did keep it ; and when in the times of Anicetus, blessed Polycarp came to Rome, and there were some Controversies between them, they did

Πολυκάρπου καὶ ἐν ἑσπέρῃ
δηλονότι, καὶ μετ' εἰρήνης ἀπ'
ἀλλήλων ἀπιδάχθησαν. πεί-
σας τῆς ἐκκλησίας εἰρήνῃ
ἔχόντων καὶ τῶν πρεσβύτων,
καὶ τῶν μη πρεσβύτων. A-
pud Euseb. lib. 5. cap. 24.
P. 192, 193.

not separate from one another, but still maintained Peace and Love : And though Anicetus could never persuade Polycarp, nor Polycarp Anicetus to be of each others mind, yet they communicated one with another ; and Anicetus in Honour to Polycarpus, permitted him to Consecrate the Sacrament in his Church, and so they departed in mutual love and kindness ; and all the Churches, whether observing, or not observing the same Day, retained Peace and Unity amongst themselves.

§ 4. But though one Church could not oblige another to a Conformity in Rites and Customs, yet a particular Church or Parish could enforce its own Members to such a Conformity, an instance whereof we meet with in that famous Controversie about the Time of Easter. It was the Custom of the *Asiatics* to celebrate that Feast at the Full Moon, or at the same time with the Jewish Passover, on whatsoever day of the Week it happened. It was the manner at *Rome* to observe it the Lords Day after, and both these Churches quietly followed their several Usages, without imposing them on each other. But yet the Churches of *Asia* permitted none of their

Members to solemnize it after the Roman manner; neither did the Churches of *Rome*, or of the West, license any of their Inhabitants to celebrate it after the Asiatick manner; for if either of them had granted any such thing, there must have ensued Confusion and Disorder, to have seen *Easter* differently observed in one and the same Church; whilst some Members of a Parish where Fasting, to behold others Feasting, would have been a perfect Ataxy and Irregularity: Therefore though *Anicetus* Bishop of *Rome* retained Peace and Unity with Foreign Churches, that differed from him as to the Time of *Easter*, without obliging them to a Compliance with the Roman Custom; yet he peremptorily required it of the Members of his own Church, and

ἵ "Οὐτε τις μετ' αὐτῆς ἑπέτρεπον. *I would never permit them*
 Iren. apud Euseb. lib. 5. cap. 24. p. 193. *to Solemnize that Feast*
 on the same time with
 the Asiaticks.

So that though every Church had the Liberty to use what Rites she pleased, yet every particular Member had not, but was obliged to observe the Manners and Customs of that Church where he lived, or where he occasionally communicated. A Church Collectively, or the Majority of a Church with their Bishop could change their old Customs, and introduce new ones, as was done in the Affair of *Easter*, the Asiaticks at length submitting to the Roman Usage; but till that was done, every particular Member was required to follow the old

old Customs of that Church, to which he belonged, and not to bring in any Innovations or new Rites, because, as was said before, that would beget Tumults and Disorders, and the Persons so acting would be guilty of that Strife and Contention, which is condemned by those Words of the Holy Apostle 1 Cor. 11. 16. *But if any Man seem to be contentious, we have no such custom; neither the Churches of God.* Which is, as if the Apostle had said, If any Men, either to shew their Wit, or to head and strengthen a Party, will contradict what we have said, and affirm it to be decent and comely, either for Men to pray covered, or Women uncovered, This should silence such Contentious Opposers, that there is no such Rite or Custom in any of the Churches of God, but their Practice is the very same with what we have directed unto, and therefore to that they ought peaceably and quietly to submit and yield.

Thus now I have finished this Enquiry, and have as far as I could, search'd into what was first propos'd. If I have not illustrated any Point, as clearly as might be expected, the reason is, because I found nothing farther pertinent thereunto in those Writings to which I am confined; if I had, I should freely have mentioned it. Whether I have been mistaken in the Sense and Meaning of any Passage, I must leave unto my Readers to judge; all that I can say is, that I am not conscious to my self of any wilful and designed Mistakes, having throughout this whole Discourse en-

deavoured to find out the plain and naked Truth, without being byass'd to any Party or Faction whatsoever; and that if any one shall be so kind and favourable as to convince me of any Slips or Errors, which I may have committed through Inconsideration, or want of a due Understanding, I shall thankfully acknowledge them, and willingly renounce and leave them.

§ 5. What hath been related concerning the Constitution, Discipline, Unity and Worship of the Primitive Church shall suffice, I have nothing more to add, but mine earnest Intreaty and Persuasion unto all those, into whose Hands this little Treatise shall fall, to imitate and follow the Primitive Christians in their Moderation and the Peaceableness of their Temper and Disposition. In those happy days the Christians were so eminent above all other Sects for their mutual Love and Charity, that the Heathens observed it with a-

1 Vide, inquit, ut invicem se diligunt. *Tertul. Apolog. cap. 39. p. 709.*

2 Pro alterutro mori sunt parati — Fratres nos vocamus — quia unum patrem Deum agnoverunt, qui unum Spiritum biberunt sanctitatis, qui de uno utero ignorantiae ejusdem ad unam lucem expiraverunt veritatis. *Ibidem, p. 709.*

stonishment, and cried out with Admiration, 1 Behold, how they love one another! 2 We are, saith *Tertullian*, ready to die for each other; and we call one another Brethren, because we acknowledge one and the same God the Father, and have been sanctified by the same holy Spirit, and have been brought

brought from the same state of Ignorance, to the light of the same marvellous Truth. But alas !

1 Lam. 4. v. 1. *How is the Gold become dim ! How is the most fine Gold changed !*

How is that Love and Charity now turned into Malice and Cruelty ! Pity, Compassion, and Tender-heartedness have left the World, and Envy, Hatred and Rancour are succeeded in their Places ; Love is now exploded as ungenteel and mean, Charity is condemned as abject and base, whilst Hatred, Revenge and Fury are esteemed as Noble and Generous.

But, O Lord, how long ? Shall Malice and Envy, Wrath and Pride for ever ride Triumphant and uncontrolled ? When wilt thou, O Prince of Peace, and God of Love, heal our Breaches, and compose our Differences, and cause us 2 with all lowliness and meekness, and long-suffering to for-

bear one another in Love, endeavouring to keep the Unity of the Spirit in the bond of Peace ?

We have too too long unnaturally quarrelled already, and to the Dishonour of God, and the Scandal of Religion, have most unchristianly abused each other : I speak not this only of one Party, but of all ; we have all been guilty as to this matter, we have all erred and gone astray from the most Holy Commandment, and have been deficient every one of us in this great and necessary Duty of Love and Unity : We have loathed Concord, and loved Jarrs and Divisions, and have been always back-biting, persecuting and ma-

signing one another to this very day, never at all remembring that we were Brethren, and Professors of the same blessed and glorious Religion.

But what shall I say? This Theme is too harsh and displeasing; if it is an unpleasant Work to rip up those uncharitable Actions, may they be buried in perpetual silence and oblivion, and never more be remembred, so as to stir up Anger and Revenge, but only so as they may produce in us all Humility, Repentance, and mutual Forgiveness; let us now with our Floods of Penitential Tears at once quench God's Anger for our past Divisions, and the Flames of our present Fire and Heats, that so there may be no Fuel for future Contentions; and being grieved that we have played the Fool so long, we may now the more firmly resolve by the Grace of God to do so no more, that so however infamous we have been heretofore for our blind Zeal and unaccountable Animosities, we may for the time to come be highly renowned and conspicuous for our ardent Love and fervent Charity, ¹ Putting away all bitterness and Wrath, ¹ Ephes. 4. 32, 33. and Anger, and Clamour, and evil speaking, with all Malice, being kind to one another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven us, ² Putting on (as the Elect of God, holy and beloved) Bowels of Mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. Certain

Certain I am, we need no Arguments to induce us hereunto ; both the necessity and Facility of Love and Unity require it at our hands ; its necessity is evident from hence, that whilst we spend our Zeal and Heat about these inconsiderable matters, the very Foundations of Faith and Morals are attack'd and shaken, Atheism increases, Immorality prevails, and those damnable Heresies, which for many Ages have been silenced and abandoned, are now revived by Men of a corrupt Faith, who take an occasion from the Lawlessness and Licentiousness of this present Age, to vent those cursed Tenents, which eradicate and destroy all Religion ; it is to be feared, that unless we hasten to compose our Differences about the Skirts and Fringes of Religion, the very Vitals and Essentials thereof will be corroded and devoured by Heresie and Profaneness.

And as for these and the like Reasons the necessity of an Union or Comprehension is manifest on the one Hand, so the Facility of such an Union is as apparent on the other hand ; for, thanks be to God, our differences are neither about Faith nor Manners ; we all believe in one and the same God, hope to be saved by one and the same Redeemer, desire to be sanctified by one and the same Sanctifier, receive one and the same Scriptures, assent to the same Doctrins, and acknowledge the necessity of the same Duties : Our Disputes are only about lesser matters, about Modes and Forms, about Gestures and Postures, and such like inferiour matters, about which it
should

should grieve a wise Man to quarrel, and which with the greatest ease in the World might be compos'd and settled, if managed by Men of Prudence and Moderation ; and such Men, tis hoped, are the Reverend Bishops advanced by their Majesties, whose Promotion to those Places of Dignity and Trust many honest and peaceable Men look upon as a good Omen and Prognostick of our Future Union and happy Establishment.

With these two Considerations let us remember those solemn Vows and Engagements which we made to Almighty God, and to one another in the day of our late Distress ; how we then vow'd and promised, that if God would be pleas'd to deliver and rescue us, we would forget our Differences, and mutually condescend and abate of our Rigour and Severity : Wherefore now since God hath so wonderfully saved us, let us not be so perfidious and faithless, as to neglect to perform what we then oblig'd our selves unto ; but let us willingly and conscientiously discharge it, lest God bring severer Judgments on us then ever, and at once utterly destroy us both Root and Branch, for our Lying, Perjury and Hypocrisy.

Many other such cogent Arguments I might easily produce ; but that I may avoid too great Prolixity and Tedioufness, I shall urge but one more, which is, that unless we have an uniting Spirit, and a peaceable Disposition, we are no true Christians, we unjustly arrogate that glorious Name ; for the very Soul of Christianity is Love and Charity,

1 *The Kingdom of God, faith the Apostle, is not Meat and Drink, not*

1 Rom. 14. 17 18.

zealous Disputes and Strifes about lesser Points, but righteousness, and peace, and joy in the Holy Ghost; for he that in these serveth Christ, is acceptable to God, and approved of Men. It is an Absurdity and a meer Contradiction, for a Man to say that he is Religious, and yet to be malicious and uncharitable. Our Saviour flatly

tells us, that 2 *by this all Men shall know that we are his Disciples, if we have Love one to another.*

2 John. 13. 35.

We may talk what we please of Religion, and profess what we list; the Word of God is plain, that whosoever hath not Love and Charity, is no Christian; but to allude to that of Christ, John 10. 1. *He is a Thief and a Robber*, he hath not the Spirit of God abiding and dwelling in him; for

3 *The Fruit of the Spirit is Love, Joy, Peace, Long*

3 Gal. 5. 22. 23.

suffering, Gentleness, Goodness, Faith, Meekness, Temperance. And 4 *The*

4 James 3. 17.

Wisdom from above is

peaceable, gentle, and easie to be entreated, full of mercy and good Fruit. So that the very Soul and Spirit of Christianity consists in Unity, Love, and Amity.

Wherefore let my Intreaties be prevalent with you to endeavour for a mutual Compliance and Comprehension, as you have any Regard to the Honour of God, and the Credit of Religion; as you would hinder the Growth of Damnable Errors, and abominable Debaucheries,

cheries, and do what in you lies to prevent the Ruin and Damnation of Multitudes of poor Souls; nay, as you would secure your own Salvation, and be able with Confidence to appear at the dreadful and impartial day of Judgment, let me conjure you in the Name of

1 1 Pet. 1. 22.

2 1 Tim. 6. 11.

God 1 to love one another with a pure Heart fervently, 2 to follow after Righteousness, Godliness, Faith, Love, Patience, Meekness; to forget and pardon all former

3 1 Phil. 3. 14.

Injuries and Affronts, 3 doing nothing for the time to come, through Strife or Vain-Glory, but in lowliness of Mind, each esteeming others better than themselves, doing all things without Murmur-

4 2 Tim. 2. 23, 24.

ings or Disputings, 4 avoiding all foolish and unlearned Questions, knowing that they do but gender Strifes, behaving your selves like the Servants of the Lord, who must not strive, but be gentle unto all Men, apt to teach, patient, mutually complying with each other, doing all things unto Edification, labouring after Peace and Unity,

5 Rom. 15. 5.

that so we may at length 5 with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

And for the Accomplishment of this blessed and glorious Design, let us above all things avoid Pride and Vain-glory, which, as it is to be feared, hath had no small share both in the causing and increasing of our Divisions: We have been so stiff and self-conceited, and stood so much upon the pitiful Punctilio's of Honour,

nour, that we have refused to condescend to one another, or to join in a way of Comprehension, or mutual Relaxation, which seems to be the only way left for Union and Agreement, if ever we hope, or intend to have it. Wherefore let me address my self unto you in the Words of the Reverend and Moderate Bishop Hall, 1 Men,

Brethren and Fathers help,

1 Passion Sermon.

for Gods sake put to your Hands to the Quenching of this common Flame, the one side by Humility and Obedience, the other by Compassion, both by Prayers and Tears. And as he, so let me

2 beg for Peace as for

Life, by your Filial Piety

2 Ibid.

to the Church of God, whose Ruins follow upon our Divisions, by your Love of God's Truth, by the Graces of that one blessed Spirit, whereby we are all informed and quickened, by the precious Blood of that Son of God, which was shed for our Redemption, be inclined to Peace and Love, and though our Brains be different, yet let our Hearts be one.

Let us all endeavour by a Compliance and a Comprehension to promote Love and Charity, Peace and Unity, that so being Children of Peace, and obedient Subjects of the Prince of Peace, the God of Peace may Bless us with Peace, Quiet and Serenity here, and at the end of our Days receive us into his Eternal Peace, and everlasting Rest; which God of his infinite Mercy grant may be the Portion of us all, through the Merits of his only Son our Lord and Saviour Jesus Christ. *Amen, and Amen.*

P O S T.

P O S T C R I P T.

BEcause some Practises and Customs mentioned in the precedent Treatise, were not from the first Plantation of Christianity, but were afterwards introduced; and others might not be universal, but only followed in some particular Churches, it will not be unnecessary to add a Table of the Names, Age, and Country of those Fathers, and of their Contemporaries, who have been cited by us, that so we may guess at the time when such Customs were brought in, and know the Places where they were chiefly practised.

Names.

of the Primitive Church.

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Several Synods held in	Africa between	Anno Christi 250 & 260.
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Anonymus apud Euseb. lib. 5. cap. 16. p. 182.	Lesser Asia,	170
Anicetus Bishop of	Rome,	154
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Apollinaris Bishop of	Hierapols in Lesser Asia,	170
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Aurelius ———	Carthage,	253
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Babylas Bishop of	Antioch,	246
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Basilides the Heretick	Alexandria,	134
Basilides a Bishop in	Spain,	258
Celerinus ———	Carthage,	253
Letters of the Clergy of Rome, to the Clergy	of Carthage, writ between.	Anno 250, & 258
Clemens Bishop of	Rome,	70
Clemens of	Alexandria,	204
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Crescens Bishop of	Certa in Africa,	253
Cyprian Bishop of	Carthage,	250
Dionysius Bishop of	Corinth,	172
Dionysius Bishop of	Alexandria,	260
Eusebius a Deacon of	Alexandria.	259
Fabianus Bishop of	Rome,	Anno 235
Firmilian Bishop of	Casarea in Cap padocia,	250
Fortunatus a Schismatic	in Africa,	255
Fortunatus Bishop of	Thucabori in A- frica,	258
Gregory Bishop of	Neocæsarea,	250
Ignatius Bishop of	Antioch,	109
Irenæus Bishop of	Lyons,	184
Justin Martyr.	Samaria,	155
Lucius Bishop of	Ikebelle in Afri- ca,	259
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<i>Names.</i>	<i>Countries.</i>	<i>Age.</i>
A Letter of the Churches of Lyons and Vienne.	to the Churches of Asia,	Anno 177
Minucius Felix	Rome,	230
Martialis a Bishop in	Spain,	258
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	frica,	258
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Palmas Bishop of	Amastris in Pon-	
	tus,	196
Paulus Samosatenus Bp. of	Antioch,	265
Plinius an Heathen.		110
Polycarpus Bishop of	Smirna,	140
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Pontius a Deacon of	Carthage,	260
Privatus Bishop of	Lambese in Afri-	
	ca,	254
Sabinus Bishop of	Emerita in Spain,	258
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An Epistle of the Church of Smirna to the Church of		
Stephen Bishop of	Philomilium,	168
Tatianus	Rome,	258
Tertullian a Presbyter	Syria,	180
Theodotus Bishop of	of Carthage,	200
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	stina,	218
Theophilus Bishop of	Casarea in Pala-	
	stina,	196
Victor Bishop of	Rome,	196
Victorinus Petavionensis	Hungary,	290
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Zoticus Bishop of	Comane in Lesser Asia,	168

